

# METHODIST REVIEW

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## PSYCHOLOGY AND RELIGION

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By the term religion I have in view the Christian religion in general. The term psychology now embraces so much that for our present purpose its scope has to be limited and we shall mean by it generally the new psychology represented in psycho-analysis and the psychology of suggestion. Behaviorism, perhaps, merits the title, "the new psychology," now more than any other development of this science, but we omit its consideration because we do not regard its extravagant conclusions as likely to guarantee a long lease of life. As yet it has not penetrated far into British psychological discussion. It is so much at variance with common sense and is so extreme that on these grounds alone prejudice is strongly against it. If it be true not only is there a bad day ahead for religion but for psychology as well. In fact, it is unfortunate for the new psychology generally that it so often implies a distrust of conscious processes, with the result that the conclusions of the psychologists with regard to their own science are no more trustworthy than their findings on matters religious. This rather robs their attack on religion of much of its force and the remark applies especially to Behaviorism.

The new psychology (omitting Behaviorism) differs from the old psychology in two respects. (1) The old psychology concerned itself mainly with cognitive processes—knowing, believing, imaging and imagination, habit, memory, perception, etc. Cognitive and affective experiences were not ignored by the older psychologists, but with a few notable exceptions, rational processes

were the main concern of psychology until twenty-five years ago. The new psychology on the other hand deals thoroughly with feelings. Instincts, emotions and sentiments, desiring and wishing, are all exhaustively analyzed and classified. The result of this emphasis has been the development of "comparative psychology" in which the mental processes of lower animals have been studied and compared with those of man. Further the study of the instinctive life has led to new developments in child psychology, in education, in the treatment of the insane, and is influencing almost every aspect of life and thought. If the instincts are, as the new psychologists affirm, the source of behavior and the driving force of life (and we believe this to be near the truth in the case of the great majority of the undisciplined and unregenerate) then we can see how much good or evil can result from a wise or unwise handling of the instinctive life, especially of the young. (2) The "new psychology" differs from the old in its emphasis on the "unconscious." The theory of unconsciousness was not absent from the older schools but its importance and scope were not emphasized, and its nature was not seriously studied. The new psychology makes so much of the unconscious that it can appropriately be called the "psychology of the unconscious." The theory generally is that much of our behavior is traced not merely to our instinctive nature, our wishes and feelings regarded as conscious processes, but to these repressed and rendered unconscious by reason of their painful character. "Painful" in this connection is always understood in a moral sense. What are "painful" are those desires of a crude, primitive kind as judged in the light of the more civilized and moralized standard of feeling and conduct. Hence we repress them and the "unconscious" consists of these "repressed wishes."

There are, however, other theories of the unconscious. The unconscious is conceived by Jung and his school as consisting not only of repressed material, but also of material that never has been *expressed*. There is not only a "personal unconscious" which consists of tendencies that each individual represses, but a "collective unconscious" which is inherited, which makes each individual one with the race, and which explains not only our dream

life but primitive myths and legends. The unconscious in this sense contains "primitive thought feeling," "primitive images," "nascent interest." This unexpressed material is ever striving upward toward consciousness, and as it does it develops gradually until it assumes a form that is acceptable to the conscious life. If in its undeveloped form the unconscious dominates, the result is insanity in some form. Insanity is, according to this school of psychologists, brought on by something formidable or complex in a present situation against which one struggles in vain, then regression or introversion takes place and infantile attitudes are adopted. The insane are grown up children.

There is a third theory of the unconscious with which we are made familiar in the work of Coué and the New Nancy school. According to this view the unconscious consists of thoughts and ideas rather than feelings and wishes. The authors do not discuss with any thoroughness the nature of the unconscious itself. They are inclined to assume an unconscious and simply discuss what takes place in it. Someone makes a suggestion to us which is accepted by the unconscious, or we suggest to the unconscious ourselves, then the ideas suggested work themselves out into reality. The theory is that every idea tends to realize itself unless hindered by some opposite or incomparable idea. "Auto-suggestion" is the keyword to this system, and the royal way to sanity and success. The suspicion is now quite general that in these theories and their implications is to be found the chief danger for religion. There is nothing in religion, so it is supposed and sometimes affirmed, that cannot be explained by psychology. It is wholly subjective and can be satisfactorily accounted for by unconscious processes and attitudes. It is this threat to the objective nature of the ideas of religion that is at present calling for defense and with this alone we shall occupy our thoughts in the remainder of the paper.

First, let us consider the form of this attack on the objective character of religion arising out of Freudian principles. These are represented in the first theory of the unconscious which we noticed. The crude, instinctive desires which we repress because they are painful to consciousness are by no means quiescent in the

unconscious. They are ever trying to regain an entrance into consciousness, but since in waking hours the "censor" is on the alert there are only two possible ways whereby the material of the Freudian unconscious can pass into consciousness. It can do so in dreams, for then the "censor" is asleep, or it can do so occasionally in disguised form. But this is not sufficient. Unless there is some permanent outlet for this buried energy nervous collapse is sure to take place. This can be avoided by the sublimation of the instincts and the use for the higher activities of life of the repressed energy. It is not fair to Freud to argue that he advocated license, or the free, natural expression of the animal instincts. What he does maintain is that the repression of these is dangerous unless at the same time there are higher channels through which this repressed energy can find an outlet. The principle of sublimation is one of the most important of the Freudian principles and safeguards his system against the charge of licentiousness. Incidentally Freud's teaching on this point throws much light on the reason for the failure of so much of our evangelism. We deal in negatives and attack sins. These are repressed, but no new outlet is made for life's energy. As a result we get religious cranks or wholesale backsliding. Mere renunciation for its own sake is an experience described in the parable where the evil spirit is cast out, the house swept and garnished, and the matter left at that with what result we know.

Freud, however, can find in religion nothing except the energy of the unconscious redirected and sublimated. We know that he makes the sex instincts fundamental and these when they are denied satisfaction in the natural objects are repressed, but the unconscious provides for them new objects toward which they become redirected. This provision is made in religion. In one number of the *International Journal of Psycho-Analysis* an attempt is made to interpret the Apostles' Creed in harmony with psycho-analytic teaching. Here the writer tells us that "the impulses to the creation of a father god are the unconscious feelings that one's actual father is all too human, the desire for an ideal lover." Thus God is a projection from the unconscious. Instead of God making us in his own image we make God in ours. Reli-



gion on this view is simply a modification of primitive instincts, and religious ideas instead of having objective reality are mere projections from the unconscious.

This theory, if there be any truth in it, should find confirmation in two ways: first, in a study of the behavior of religious people and secondly, by psycho-analysis. But in neither direction is there evidence of its truth. Freud makes much of the fact that in religious revivals there is often considerable immorality, and that the language of the mystic is the language of the lover; that we make much of such hymns as "Safe in the Arms of Jesus." But Freud's whole psychology has been based on the study of *abnormal life* and he has gone to abnormal religious experience to find confirmation for his views. It is scarcely scientific to build a theory supposed to relate to all life on such a basis. The fact is that when we study normal life we get no convincing proof that sexuality is the potent influence he would have us believe it to be, and certainly when we come to study the life of the normally religious we get no evidence that religious experience is sublimated sex experience.

Self-analysis can yield us no better results. When we analyze the religious consciousness we shall find it difficult to describe what we find in terms of sex. We are personalities and in every mental experience there are elements of thinking, feeling and willing. You never get pure willing, or thinking or feeling, though in every experience some one of these is dominant. Similarly when you deal with the instincts it is impossible to find pure sex feeling. What we call the sex instincts are shot through with elements of the other primary instincts generally known as the ego and herd instincts. The fact is that these instincts are classified merely for convenience but the classification is never wholly satisfactory. Now assuming that elements from the instinctive life enter the religious consciousness it is absurd to contend that only the sex instincts so enter. On the contrary self-analysis discloses that often the religious consciousness is dominated by fear, or perhaps it would be better to say that religion offers men escape from fear. What William McDougall calls the instinct of self-abasement is also present in the

religious consciousness and its spiritual fruit is humility. Otto, in his *Idea of the Holy*, finds this element of creature-feeling and absolute dependence very prominent in religious experience. Again the instincts of curiosity and gregariousness find satisfaction in religion. We can, through analysis and introspection, find elements of all three instincts in religious consciousness. And it is, therefore, absurd to hold that sex consciousness and the religious consciousness are fundamentally one.

But it is necessary to go further. Primitive instincts of various kinds may be present in the religious consciousness and yet the religious consciousness may be very much more than primitive instincts in their sublimated forms. There is no doubt that all the religion some people have can be accounted for by a sublimation of their natural impulses. When a man who has been exceedingly ill-tempered becomes "converted" and is impatient with any preaching except that of hell fire I have a suspicion that the old hatred remains in the subconscious and that it is finding a new outlet. Instead of finding satisfaction in beating his wife he finds pleasure in the thought of God roasting people eternally. But there is something more than this in genuine conversion, something that cannot be accounted for by sublimation alone. You cannot explain the giant oak solely by the acorn. The forces from above and about also entered in the production of the tree. So something more is found in religious consciousness than sublimation can account for. Religion, when it is genuine, requires for its full explanation an outside agency. The "unconscious" may be used by the Holy Spirit to do his work, and he makes use of the inherent forces of personality in re-making personality, but the conception of the Holy Spirit cannot be dispensed with in adequately accounting for genuine religious experience.

But I should go further still and claim that there is much in favor of a religious instinct existing as much in its own right as any of the recognized instincts. It differs from them quite as much as they differ from one another. McDougall defines instinct as "an inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to objects of a certain class, to experience an emotional excitement of a

certain quality upon perceiving such an object, and to act in regard to it in a particular manner or at least to experience an impulse to such action." The religious tendency, whether we study it in primitive man or civilized man, seems capable of description in this way. It is a form of appetite as hunger and thirst and has been so described. "My soul thirsteth for God, for the living God." "He that cometh to Me shall never hunger." "Thou hast made us for Thyself and our hearts are restless until they rest in Thee," said Augustine. This hunger for God seems to be innate, for wherever you find man he seems to possess it. By virtue of it men pay attention to specific objects—objects that are holy. They have distinct emotional reactions—the joys and satisfactions of religion are quite unique, and there is a peculiar behavior which it determines and which can be studied especially in worship.

With great penetration Professor W. P. Patterson has discussed this whole subject in his Gifford Lectures—*The Nature of Religion*. It has a bearing on the present argument if it is at all valid. There are no recognized instincts for the satisfaction of which there are not real objects, and it is reasonable that for the satisfaction of our religious instincts there should be objects and to say these objects are super-sensible detracts in no way from the force of the parallel.

We have noticed that the Zurich school of psycho-analysis differ from the Freudians in their conception of the unconscious. For them the unconscious contains all that the Freudians find in it but it includes much more. They argue that it is governed by the pleasure principle which is essentially infantile. A child follows inclination rather than duty, and normal development from childhood to manhood or womanhood is simply turning away from the pleasure principle toward the reality principle. But this is not always easy. The attempt of the growing individual to adjust himself to reality is not always successful. Reality is too painful, duty too difficult for some, with the result that there is regression to the infantile attitude. For some regression is only partial. It provides a temporary escape from reality. Drunkenness, for example, may be explained in this way. The dangerous

period for a reformed drunkard is when sorrow or disappointment comes his way. Some added painful element in reality drives him from it and as he says he "drowns his sorrow." In the case of the habitual drunkard who never works regression is more complete and the unfortunate victim is wholly dominated by the pleasure principle. Fundamentally the habitual drunkard is suffering from moral disease rather than from willful sin, and it is this fact that renders temperance reform more difficult, and, unless something constructive accompanies it, more dangerous than we sometimes imagine. The one safe way of dealing with the habitual drunkard is by evangelism. Take away the drink and the desire remains unsatisfied, the nature unchanged. Give him personal religion and that which he loves he hates.

Submission to the pleasure principle is interpreted according to the principle of compensation. The man who flies to drunkenness to escape reality simply enters a world of fantasy where he imagines himself in possession of what he lacks in reality. Religion is interpreted in much the same way. The converted drunkard simply substitutes one form of fantasy for another. The poor man loves to sing—"When you think of others with their lands and gold, Think that Christ has promised you his wealth untold." And it is in times of sorrow, when reality becomes painful to the point of unbearableness, that men fly to God. On the other hand the rich and comfortable generally ignore religion except as a mere formality.

Superficial as this form of the attack on religion seems to be, it has to be met. And it is well to notice in the first place how very potent and useful a free religion is according to these writers. They acknowledge freely its worth and how calamitous it would be to civilization if men abandoned faith in religion. But it is obvious that to regard religion merely as compensatory and find in it no deeper foundations is the surest way to destroy it. Religion can never be maintained on a purely pragmatic basis. While pragmatism is a test of truth it cannot be made its sole test. We must believe in the objective truth of the ideas of religion or religion will cease to be.

The fact is that Jung as well as Freud has based his theory

on the study of primitive peoples and on the abnormal, and this vitiates his whole position. There is no doubt that in certain cases religion is purely an escape from reality. This is obviously true of monasticism and of certain forms of mysticism, but when we study the facts of normal religious experience the opposite is the case. Religion is not the substitution of one form of phantasy for another; it impels men to turn away from phantasy and face reality.

The classical books on the Psychology of Conversion teach us this. Even James' *Varieties of Religious Experience*, which mainly confines itself to abnormal religious experiences, shows us that conversion leads men from a life of selfishness and ease to one of service. Doctor Grenfell's *What Christ Means to Me* admirably illustrates the fact that religion sends us forth to face the hard facts of reality and live a life of service.

This appeal to experience can be supplemented by two other considerations. The first of these is supported by the new psychology itself. It is that traditional evangelical religion insists on the reality of sin, teaches us to face this painful fact about ourselves, and that this facing of facts is essential to deliverance and salvation. It is interesting that the new psychology itself supports this teaching. Freud tells us that he likes to strike a blow at man's "Narcissism" or self-love by proving to us how much swayed we are, unconsciously, by primitive instincts, and the only way to escape from their grip is to get this bit of painful knowledge. In this respect the attitude of the new psychology coincides with that of religion in its traditional evangelical form.

But if this teaching is fundamental in evangelical religion—if it teaches us to face the reality of our sinful nature—it cannot at the same time be interpreted as a way of escape from reality.

The second consideration is that if we are to understand the Christian religion we must go to its Founder, and one of the first things that strike us about Christ is the way in which he persistently turned away from phantasy. We see him as a child of twelve facing reality, burdened with the sense of duty. The doctors who talked with him in the Temple recognized something unusual in him. He was different from other children. We do

not see him again until he is thirty years of age when he emerges once more facing reality. The disciples of Jung would see in the dove that descended on him the symbolism of the "collective unconscious" with its "primordial images," but when we remember how familiar Jesus must have been with the fact that doves were brought as sacrifices by poor people in the Jewish religion it is clear that Jesus was conscious that he was entering on a ministry that was in the fullest sense sacrificial. Immediately after the baptism we find Christ in the grip of fierce temptations and every temptation offers a way of escape from reality into phantasy. That was really the meaning of the temptations. They offered escape from the Cross, but he steadfastly set his face to go to Jerusalem. It would be possible for us to establish the uniqueness of Christ by his absolute freedom from phantasy, but our present contention is that if Christianity is to be interpreted through Christ, then whatever we may say of primitive religions Christianity cannot be explained in the way suggested by this school of psycho-analysts.

We come thirdly to the view that religious experience and religious phenomena in general are accounted for by the principle of auto-suggestion—a principle that works like magic, heals diseases, raises the moral levels of life, and answers prayer. If the teaching of the New Nancy school holds good religion is wholly a matter of subjective processes. This criticism is more difficult to meet than either of the others and the reason is that it is very general in its character. Perhaps we can best meet it by arguments that are also general.

First it should be noticed that the principle of auto-suggestion is itself obscure. It is meant to explain certain phenomena but what it really does is to make clear our ignorance regarding these phenomena. It is at most an inference, but we have to assign value and truth to it as we do to all other scientific inferences insofar as it unifies and explains religious experience. But it is exceedingly difficult to treat religious experience scientifically. The scientist cannot take into account the *meaning* of the experience for the subject. He can analyze the structure of the experience as it is related to him, but for the subject the objective



reference of the experience is not only that which gives to the experience its meaning and value, but its very existence. Every mental experience of whatever sort has reference to an object. We cannot think without thinking something. Take away the object of experience and the experience ceases. Take away the idea of God and the other ideas co-ordinated with it in religious experience and you make the experience impossible.

It is open to the psychologist to hold, of course, that the ideas of religious experience have just as much force (so long as a man believes them), if they are wholly illusory as if they were real. But as soon as he challenges the ultimate truth of the ideas of religion he ceases to be a psychologist and enters the realm of metaphysics. But as such he has to face the world as well as the facts of religious experience. He has to meet all the traditional arguments for the Divine existence. To attempt to reduce religion wholly to subjective states is the method of those who entirely ignore the facts of existence.

But if the idea of God accounts for the world and also for religious experience then it surely is the hypothesis to maintain. The more thoroughly we reason out the meaning of the world the surer are we to arrive at the idea of God as a necessary explanation. And if we trust our instincts and let our religious experience speak we reach the same goal. This is surely more than coincidence. At most auto-suggestion or any of the other concepts dealt with in psychology are immediate, not ultimate or final explanations of religion. They are descriptive rather than explanatory. They tell us the *how*, not the *why*, of religious experience. It was claimed in the nineteenth century that evolution had dealt to religion its death blow, but on more thorough and sober reflection it was found that biology only explained the *how*, not the *why*, of creation and religion has sorrowed and our idea of God has become enriched. Now it is contended that psychology has finished the work of destruction begun by biology, but already psycho-analysts are becoming less dogmatic and in the end we shall be grateful that psychology has clarified our notions regarding God's method of dealing with the human soul.

## THE INVISIBLE PRESENCE IN RELIGION

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THE debt we owe our critics, insofar as it represents a freeing from illusion and error, is the price of our rejoicing with the truth. We mystics are indebted to the psychologists for recent studies, even of a skeptical sort, because they force us closer to the fundamental reasons for believing in the divine presence. If laboratory experiments on the sense of invisible presence are regarded as throwing doubt on the possibility of a God that enters into personal relations with man,<sup>1</sup> the challenge should lead us to study anew the deepest grounds of our faith.

The invisible presence must, indeed, be accepted as a valid interpretation of the mystical experience, or religion as commonly understood must be given up.<sup>2</sup> For religion is the response of our nature to a sense of presence. Religion presupposes all the complex thought structure that we call our view of life, but in its essence it is pure response; and since it is the response of our whole nature, it has intellectual, emotional, and volitional aspects. It expresses itself in institutions, in good works, and in worship.

When the worshiper grows bewildered or fainthearted under criticism, he may seek refuge in the cult of beauty or in reverence for humanity. These commend themselves because they vaguely resemble the genuine sources of religious satisfaction, or because they include positive elements of religious experience. But when the question is raised whether religion is such an essential of human nature that it will survive as long as humanity itself, there is a confession of weakness in fleeing to aestheticism or humanism. Religion, if it is to be permanent, must be an expression of our whole view of life. Its intellectual basis must be in harmony with the best intellectual achievements of the race.

<sup>1</sup>J. H. Leuba, "Invisible Presence," *Atlantic Monthly*, January 1927.

<sup>2</sup>Cf. W. E. Hocking, *The Meaning of God in Human Experience*, pp. 229, 295.

The psychologists' attack on religion compels a restatement of the problem. Stated negatively the issue is: No proof of the invisible presence can maintain itself against scientific facts, whether these are obtained in the laboratory or through careful analysis by the logician. Stated positively, our problem makes a large demand: The sense of the invisible presence, which is the central experience of religion, must be intellectually justifiable when all the facts of life are taken into account. If this requirement can be met, we may be sure that religion is on a firm foundation. It is inconceivable that religion thus based should be disturbed unless the very nature of our rational life should be changed. Certainly the changes now taking place in scientific theory do not indicate such a possibility; for the most significant of these, the modification of the mechanistic conception in favor of an ideal provisionally called organistic, is a concession to that view of life which makes religion not only possible but practically necessary.

What, then, are the broad features of a view that does justice to the scientific conception of the world and of human activity while at the same time satisfying the religious impulse? We must begin our answer at a point where men agree. The point of most general agreement when we are talking about the world and ourselves is that we come to know there is a world and to know ourselves as in it by a process called sense perception. The mistake of those who begin with the astronomical universe and fail to find man, or finding him decide that he is of negligible bulk, is that they start, not where knowledge begins, but where it is elaborated and complex. Moreover, they philosophize about a world that is out of connection with ourselves, and not about the real question, our relation to the world that we immediately experience. No wonder they are confused and do not know how to save our world of human values from collapse.

If we start with what no one can refuse to accept without destroying the possibility of sense perception, we must get rid of every trace of theory. The "sensa," or "sensibles," of which we hear to-day cannot be ultimates, for they are themselves theories about what is given, they have a structure. The one thing that no

analyst can deny is that the immediate antecedent of sense knowledge is some form of stimulation. Upon appropriate stimulation we experience our world of objects.

We have, then, an awareness of objects that remain in their places without regard to our thinking about them. Their space-time relations are independent of us to that extent. We have also the power to imagine objects whose space-time relations are not thus fixed. With these we can do what we will. They are rightly considered creatures of our fantasy—the people and things with which we build up a day dream or a novel. There is a difference in vividness between the two kinds of objects, a difference of degree only; but the fundamental distinction between them is that those awarenesses which we take to constitute our outside world are not under our control, whereas the others are. Objects of the outside world, we must think as we do or forfeit our right to be at large.

This distinction is the basis of all explanation of experience. Our apprehension of the common world is subject to a control independent of us; in other words, the world as we know it is our response to stimulation. Its every distinguishable feature can be accounted for by reference to a characteristic in the stimulation pattern. Every change in the external world must be explained by a change in the form of stimulation. This is thoroughgoing dynamism, so obvious that Greek philosophers held it, so valid that many centuries of critical reflection have produced nothing able to usurp its place.

How do we come to have what we call the outside world, common to all? As experience it is individual. My world as I know it is my response to stimulations that I receive. Your world as you know it is your response to the stimulations you receive. This is true of the human race. Yet I can talk about my world, and yet you can understand me in terms of your world. We know that we are talking about the same world; every test that we can apply confirms our belief. But how can it be? The most natural explanation is the best, namely, that the source which stimulates me stimulates you; and the stimulations of each person are so far adjusted to the stimulations of everybody else that we

can each give very intricate descriptions of our private world, and other people will understand what we say by referring it to their private world.

This explanation, which has survived every attack upon it, leads to a conclusion that seems inevitable. The conclusion is that the power controlling the sense perceptions of each of us in such a way as to give us a common world knows what it is doing. Such adjustment of each to all is possible only to intelligence. The objects that we perceive cannot be the source of the stimulations, for they are the effects, the cause of which we are seeking. The complexity of the activities does not argue against the ultimate power's intelligence, but only makes us feel the limitations of our own.

Now this common world of ours, adjusted to each and all, we find to be an orderly world. The relation of cause and effect is practically invariable. Science has thus been able to affirm that the universe is a system. When we talk of law and order, of cause and effect, of system, we are talking of activities and not of things. The more we examine things, the more they dissolve into these orderly relations, until for the analyzing mind hard and fast things disappear into mere aspects of a process. But of course there can be no process unless something proceeds.<sup>3</sup>

When we want anything in our concrete world, we try to conform as far as necessary to this dynamic scheme of relations and activities. By thus conforming we obtain, not relations and activities, but goods. These goods which satisfy our needs or desires are what materialize in the midst of the activities. Because they hold our interest, these goods have a permanence that makes us give them thinghood. Values (positive or negative) as the substantial part of our experience are the goals, the *objects*, in our response to stimulation. The other elements in our response are the conditions upon which the values are realized. Essentially, therefore, our world expresses human interests under the limitations imposed by the ultimate power.

A marvel never yet explained, but experienced constantly by every individual, is that we can influence this power to change

<sup>3</sup>This line of thought is further developed by the writer in *The Self and Its World*.

the form of its stimulation. We thus influence it when we exercise volition. When we will a change in nature, the power not ourselves carries out for us our volition by so altering the stimulations received by us that an actual change takes place in our physical world. There is, then, reciprocal response between the ultimate power and ourselves; but on each side the response is so immediate and complete that at first we think we are affecting things and things are affecting us. It is only through much reflection that we can recognize our co-operation with the source of stimulation.

We conclude, therefore, that the power controlling us in sense perception is our partner in creating the goods of life. When once we grasp the import of this conclusion, we shall find the sense of divine presence no longer a serious problem.

But, you say, here are the laboratory experiments; how can we believe in a sense of invisible presence when the experience can be so easily counterfeited? How can we differentiate between the true and the false? To answer this question we must again appeal to general considerations, and bear in mind that we are concerned, not with the reality of a sense of presence as an experience, but with its validity as having religious significance.

Illusions are common, so common that we hardly appreciate the part they play in what ordinarily passes for knowledge. We habitually and for the most part unconsciously make allowance for the illusory elements. Even in sense perception we often blunder. We take a post for a man and vice versa. We greet a stranger as if he were a friend and find out our error when he stares at us in response. Move in any direction from the simplest items of sense knowledge and we encounter these illusory elements intermixed with all that we accept as true. For whatever we take to be valid truth is true only insofar as it satisfies the particular interest that rules our thought at the time. When our interest changes, the old truth is almost certain to prove in part illusory. We analyze a given situation just until the interest prompting us is satisfied, and then we stop. A more searching demand would require a further analysis and a new conception. Indeed, no truth is wholly true without regard to human needs.



And the counterpart holds. No illusion but roughly approximates truth if it meets a human need in any way.

Hence insofar as our interpretation falls short of complete adequacy, we may expect illusory features in our experience of the invisible presence. Our interpretation never does full justice to the reality. We fill out with contributions that at best represent our ignorance rather than our knowledge. This means only that we are finite and what we apprehend is infinite. But even with this granted, we may be sure that the basic elements of our apprehension are true, if they conform to the essential nature of the self, the key to all problems of reality. We need not discard any truth merely because it does not include all that might be known about the object. Men's views may differ within limits, and yet all have truth in some measure. Moreover, knowledge may grow through various stages, all of which are valid at their level of insight.

The mystical experience, intimately personal as it is, can be tested at first hand only by the experiencer. In order to understand how he may determine its significance, let us look again at the process of sense perception. When we say that a physical object actually exists before us because we apprehend it through our senses, we mean that the object is something more than a succession of appearances. It is a substance, a reality. It is something that can maintain itself. It has dynamic thinghood. We never hesitate to assume the reality of such an object if it meets the tests of accuracy in sense perception. Whenever we experience the presence of an object that we take to be real, we experience both the manifestation and the reality, and we attribute the reality to the object as itself a source of energy until we discover by critical reflection that the source of energy is not the object, but the power causing us through stimulation to perceive the object. The true reality affecting us is invisible. We may say, then, that whenever we experience a real object through sense perception, we experience the invisible presence of the ultimate power. The tests of the validity of this invisible presence are the tests of reality in sense perception.

On first thought this may seem to run counter to the doc-

trine of the great mystics as to withdrawal from the world. The apparent contradiction is not hard to resolve. The mystic's withdrawal is not so much abstraction as extraction. He seeks the essence of reality. His synoptic view is an appreciation of the whole, and he finds its reality in its unity. Our world of momentary sense perception is but a glimpse of this unitary reality manifesting itself in activities more or less comprehensible to our finite minds.

If with the system-building logicians we go the way of actual abstraction, we reach an absolute expressing itself in a mechanical order, and we become hopelessly severed from our concrete world of experience. Because the only form of reality that is essentially creative and has the power of transcending time is a self, we must think of the ultimate power as the supreme Self with whom we are in vital co-operation. Because he helps us to obtain the goods of life and thereby to realize ourselves, we must think of him as interested in our welfare.

To test the mystical experience of another person the investigator must use the same indirect method by which he tests his neighbor's sense perceptions, that is, by reference to his own private world. Hence he who would determine the validity of the mystic's experience must have something in his own experience that corresponds thereto. This necessity is looked upon by the critic as a peculiar limitation; but it holds equally for all testings of others' experience. That product of unconscious thinking which we call our common world, or physical nature, is reached by this method and this alone.

If we who believe in the mystical should want to show the reasonableness of our view, we should be helpless unless we found in our friend an answering sensitivity, just as we should be embarrassed to prove the beauty of a landscape to one aesthetically blind. In accordance with what has been said, we should naturally expect every human being to have a capacity for mystical experience. The apparent absence of it in any individual might indicate either a persistent prejudice having its source in early training or an inhibition resulting from a faulty theory of life. Our first task in such a case would be to clear away the theoretic-

cal difficulties. The line of argument traced in the foregoing pages aims to serve this purpose by pointing out serious flaws in a philosophy that precludes the mystical, and by showing the reasonableness of a view that recognizes its value. This view may here be summarized.

Our sense world is our response to stimulations. Its continuity is the continuity of response to continuous stimulation. Its substantiality reflects the permanence of our interest in what satisfies our needs; that is, a succession of instantaneous apprehensions is grasped as a thing because it is of value to us for practical purposes. Hence we live in a world of values under conditions expressing the activity of the ultimate power. Because this activity is precisely and thoroughly adjusted to our needs, we conclude that the power is both intelligent and friendly. This power we call God. As God, co-operating with us in our experiences, remains invisible, we spontaneously in our thinking transfer his effective energy to the objects of the outer world. This is a kind of cosmic metonymy easily explicable when we remember that the uncritical mind lives amid objects and tries to explain events objectively. What we take to be real in things as affecting us is, strictly speaking, the ultimate power. Whenever we can say, "There is something real," we can say, "There is divine presence." In every case the living reality, as that which causes the manifestation that we look at through our physical eyes, is unseen. It is literally the invisible presence.

There arises, then, a question of vital importance. How can we distill from the presence that is in any and every experience its full meaning for us? The answer is found in ordinary conditions. Goods of infinite variety are available for us on every side. But with reference to most of them we are ignorant or preoccupied. Our needs and tastes and capacities determine which we shall seek after. In the seeking and finding we grow and unfold our natures. With each advance the world of values changes because we change in needs and capacities. When we return to old surroundings after long absence, we can note our growth by our changed valuations.

The sense of the divine presence—the sense of the causally

real in experience—will mean to us, then, what we are capable of finding in it. This depends on ourselves. If by some mysterious defect we should be able to see only the outward lineaments of nature, our world would be a mere concourse of flying atoms or the forms of things without meanings. We should experience the unreality of the real. But if cured of our defect so that we could utilize the goods at the heart of the flying atoms or of the forms of things, we should recognize our world as real with the invisible power everywhere active. We may measure ourselves by the character and extent of the values we find in the universe. Once we are able to clear away the hindrances to a belief that the real in experience is both intelligent and friendly, our natures expand in the sunlight of the thought that everywhere we are encompassed by the divine presence, everywhere we are face to face with the ultimate power. Nature then becomes a vast experiment station for our use. As we experiment under the conditions that we call natural law, we create ourselves and our world, and realize ever more richly the invisible presence.

The practical exigencies of life require us to give much of our attention to the satisfaction of physical needs. When such interests are foremost, the consciousness of God's presence may recede, and the accompanying emotion be lessened. We need to keep our mind's eye on the pole star of essential truth to enable us to ride the waves of emotional ebb and flow without losing our course. With practice we may have the consciousness of God so permeate all of life that even the trifles of every-day experience are touched with the divine, and an underlying peace is our permanent possession.

When we have convinced ourselves that the sense of divine presence is not something out of relation to our ordinary experience but rather the very core of it, we see that the mystical experience is tested, like any other, by its meaning for the whole of life. There is, to be sure, peculiar danger that when the emotional element is of maximum significance, as in the mystical attitude of appreciation, we may deceive ourselves. But, as was said at the outset, religion is the response of our whole nature; it must satisfy our intellectual and volitional as well as our emo-

tional needs. If life teaches us anything of God's ways with us, it teaches us that he would spur us to develop ourselves, with his help, in learning how to acquire the best things of life in ways that express his will. The mystical impetus that results in true insight and right living justifies itself. It is here that the Christ ideal proves of supreme worth. It sets before us the highest conceivable values, the ideal of the Commonwealth of God.

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#### THE UNKNOWN HERO (Eccles. 9. 14, 15)

There was once, somewhere, an honored city;  
The people were lowly and few,  
They had no high wall, fortress or castle;  
They were neither proud nor covetous;  
They had not counted on military preparedness,  
Nor were they joined in a league of defense,  
They were meek and lowly  
In a time when men had not yet taken the name  
Of the one of Nazareth.  
And lo, a proud army stood before their gate,  
Well knowing their power to take it.  
But there was a poor wise man within,  
And he rose up and in his humility faced the proud tyrant;  
And, would you believe it? he won.  
And his gentle word scattered the proud eagles of war,  
Leaving upon their threshold the quiet dove.  
Think you this poor man could ever be forgotten?  
Yet he sleeps in the Unknown Hero's grave.

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## POETRY AND THE PULPIT

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AN eminent preacher gained the attention and retained the respect of a large gathering of ministers of the gospel by interspersing at intervals some twenty choice bits of poetry to strengthen or illustrate his argument. At the close of his discourse, men naturally enough, discussed the personality, the mannerisms, the voice of the speaker, and the technique and thought of the address. That it was a masterly speech all agreed; they agreed further that the preacher created a favorable atmosphere. But few, indeed, took cognizance of the fact that the choice bits of poetry dear to the heart of even the uneducated, which were quoted throughout the address, did more than the personality of the man to win the attention of his somewhat critical, if not exactly mentally hostile audience. Not the homiletical method nor the freedom and familiarity that the speaker evinced in the broad field of literature won the signal victory for him. On final analysis it was agreed by a few astute judges of speech and thought, that the power of the sermon—that is, its dignity, its beauty, its pathos, its thought—depended on the well-chosen quotations with which the speaker emphasized his argument and ennobled his diction.

It is not my intention in this brief discussion to set forth a method of sermon building, nor an argument on the art of persuasion. They already are legion who have done this task well. I shall, however, endeavor to show why poetry has the power to grip an audience and why it is a virile aid to the resourceful preacher in the pulpit.

Our churches—I think all of them now—are using the indispensable aid of song to carry on their services. And be it remembered that the hymn is a high type of poetry. Through first-rate poets like David, and Solomon, and Isaiah, the Hebrews elevated



the music and song of the religious services far beyond any heights hitherto attained. Beautiful it is to know that centuries after Hebraic poetry had assumed its final form, Jesus and his disciples appropriated the custom and "sang a hymn"! From that eventful occasion to the present time, poetry has been the recognized handmaiden of religion throughout the centuries. The Roman Catholic church has always been zealous to procure men with splendid voices for the priesthood because they have made capital of ceremony or rhythm, of chant and song. One is doubly impressed of this fact when one visits some magnificent European cathedral like the one at Bruges and during mass listens to the melodiously modulated voices of unseen priests in sacred chant and antiphonal song. Admittedly the vehicle of thought, or language as it is commonly known, and carried on by harmonious voices, enhances the beauty of the services to the delectation of the worshiper. This same quality maintains in the voice or language of the preacher. Our question, however, has more to do with the poem than the music; more with poetry in the pulpit than with the choir or organ.

Suppose we should ask, What is this elusive quality which we call poetry? To formulate a satisfactory definition of poetry has been the unsuccessful attempts of hundreds of authors from Plato to Carl Sandburg. One may readily agree with almost any or all of these writers, so long as one is able to ascertain what they are talking about. The difficulty lies in the fact that the definition is not inclusive. Here are two attempted formulas:

Poetry is the imaginative representation, through the medium of language, of true grounds for noble emotions.—F. M. Connell.

Poetry is a phantom script telling how rainbows are made and why they go away.—Carl Sandburg.

These statements, although elucidating and suggestive, are, and needs must be, unsatisfactory because the content of poetry is too large to be confined or defined. It is an ally to religion; or, if properly conceived, it may become the expression of religion itself. This acknowledged inability to define poetry in satisfactory terms is not necessarily akin to confessing that nothing of value can be

said about the nature of poetry. To approach poetry from a different angle, let us consider briefly the poet himself and how he regards his work; in true art one cannot wholly disassociate the artist. Poetry aspires to be a truthful art. "The jingler," writes Cicero in his case for the poet Archius, "is not a poet, for he lacks the power of divine inspiration."

In other words, to be able to versify is the work of a temporary man but the real poet has what is, for lack of a better term, called imagination, or better still *vision*. It may be that the old definition of Cicero's though more illusive, is preferable, especially if we think of the nature of the poet himself rather than the method by means of which he gets his information; and information he must have to be a poet and to be worthy of use by the preacher in the pulpit. Poets are born, not made. "Trite," you say. Yes, but eternally true. The poet is the human soul who, in some unexplained way, which for lack of a better term we call genius, gets nearer to the beginnings and the sources of events and phenomena. In a much stronger sense than the commonality of human kind, he carries with him the "early recollections" which are so prominent in the Wordsworthian philosophy of existence:

Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.

The poet, although not often in anything like a belligerent mood, often regards himself somewhat outside of the pale of the ordinary. Oliver Wendell Holmes on one occasion with unwonted gravity inquired of James Russell Lowell, as the latter met him in Europe: "How are my trees? Did they not send a message for me? I am sure they miss me." Tennyson, thinking and for the time transported from mundane experiences, comes very near to a pantheistic philosophy of life in at least one poem in his *In Memoriam*. Shelley was known as mad Shelley; Byron and

Burns lacked the balance and poise of required practical community builders. Even so well-poised a poet and man of the world as Robert Browning, is conscious of this unusual endowment and declares in a letter to Miss Barrett, "I must write poetry and save my soul." In regard to the nature of the poet's work, Browning tells us in *Pauline*:

And then thou saidst a perfect bard was one  
Who chronicled the stages of all life.

These lines were written when Browning was twenty years of age, and throughout his long career he never deviated from this set purpose. In "The Poet," Tennyson gives his notion of the poet's character and the seriousness of the poet's undertaking:

The poet in a golden clime was born,  
With golden stars above;  
Dowered with the hate of hate, the scorn of scorn,  
The love of love.  
He saw thro' life and death, thro' good and ill,  
He saw through his own soul.  
The marvel of the everlasting will,  
An open scroll,

Before him lay: with echoing feet he threaded  
The secretest walks of fame.

If these mighty minds are trustworthy guides we may deduct with safety that the poet observes and reports life, that he is a historian and interpreter of the human soul, that he is fortuitously endowed with the ability of a seer. The statement of Tennyson implies that the poet was present *In the beginning*, when God drew the blue-print of the universe and when "He saw that it was good," and His thought became concrete in the myriads of worlds, the satellites, the milky way, Arcturus, "the sweet influence of the Pleiades and the bands of Orion." The poet was present when the clouds were hung, when chlorophyll was put into grass, when the tiger-lily was painted, when the rose and the anemone were made fragrant, and when the dyes were mixed for the rainbow, which became the emblem of hope to the believer.

The poet is no ordinary man; yet, to be sure, he is in this

world and is circumscribed by mundane experience and mundane limitations. He is a seer and may cry out with Hamlet: "Walls are no let for me." It is said somewhere in a story of Lynceus how his eyes could penetrate the earth and see objects at the antipodes. The poet, likewise, turns the world to glass; his vision is unimpeded by wall or roof or fog or distance. The difficulty is with us whose eyes cannot penetrate the walls, whose ears cannot hear the snowflake fall to the ground, and whose heart cannot interpret the secret yearnings of the struggling soul. As Prometheus of old went by stealth to steal the coveted fire from the gods for the use of man, so the poet goes to fetch the secrets of nature, of life, and of death to exalt his fellow man. The mission of the poet, who of course is infinitely greater than a rimer, blends in the most perfect manner with the preacher's undertaking as a co-laborer with God.

Emerson describes the poet as "the Knower of the Truth, the Doer of the Good and the Sayer of the Beautiful." But to know the Truth is to know God. "I am the Truth and the Life." Hence if Emerson is to be relied on, the poet is in closer relation to the mind of God than the ordinary man is. His vision is more pervading; his vantage ground is higher. There are men and women—not many unfortunately—who occasionally visit the mountain tops and there catch the first signs of the coming day: we call them leaders, and such they are, for they discern the tendencies of the times and guide the affairs of a nation. Indeed so profound a philosopher as Thomas Carlyle insists that the history of a nation is the biography of its great men. But in his discussion of the poet he announces that the sway of statesmen is only temporary. The poet, on the other hand, lives on the Pisgahs and the Sinais; he speaks with Moses and Elijah and God, and when he gets in the valley among his people again "talks as one having authority"; he is actually inspired. Robert Browning in *Abt Vogler* comes to this triumphant conclusion:

Sorrow is hard to bear, and doubt is slow to clear,  
Each sufferer says his say, his scheme of the weal and woe;  
But God has a few of us whom he whispers in the ear:  
The rest may reason and welcome; it is we musicians know.

The poet is the only teller of news, for he was present at the appearances which he describes. The poet is a seer—one who sees causes, relations, effects. Some may dream dreams and others see visions but he is permitted to drink deeper from the fountain of Truth, and as a consequence is able to give the world news out of its season. David the shepherd boy who became King of Judaea and the poet who gave the world the matchless Psalms, sings: "As far as the east is from the west, so far hath he removed our transgressions from us." No doubt, David knew the astronomy of his time, but neither that knowledge nor the learning of the Egyptian astrologers can lead him to the truth of that exultant declaration. For instance, had David said, "As far as the north is from the south," in the light of modern astronomy, God's mercy to his children could be circumscribed. But the east from the west is limitless space. David is a seer, a teller of the Truth, a poet.

The poet, because of this fortuitous nature, announces at times scientific events before they are established by the scientists. In *Hamlet* the ghost of the dead King informs his son Hamlet:

And in the porches of my ears did pour  
The leprous distilment; whose effect  
Holds such an enmity with blood of man,  
That swift as quicksilver it courses through  
The natural gates and alleys of the body.

This passage announces the theory of the circulation of the blood which was not published by the great physiologist, Gabriel Harvey, until 1628—twelve years after the death of Shakespeare and approximately a quarter of a century after these lines were written. In *Julius Caesar*, which was probably published before *Hamlet*, Shakespeare writes:

As dear to me as are the ruddy drops  
That visit my sad heart.

Here the great poet becomes a great physician and scientist. For centuries the legal fraternity has claimed Shakespeare as one of their own; with equal grace the medical could do the same. And certain scholars who can read philosophically as well as poetically find in *The Tempest* the celebrated Darwinian theory

of evolution first published by Darwin in 1859 in his *Origin of Species*, two and a half centuries later. The Bard of Avon is a seer.

Dean Swift in *Gulliver's Travels* describes the moons of Mars and tells their behavior. Over a century elapsed before telescopes of sufficient power to discover any satellites about the war-like planet were built. But when these bodies were brought within the field of vision and their behavior noted it was found that the erratic satirist had foretold the discovery quite accurately. Just one other illustration because of its timeliness to present peace. Tennyson, in 1842, nearly a century ago, wrote these prophetic lines in Locksley Hall:

For I dipt into the future far as human eye could see;  
Saw the vision of the world, and all the wonder that would be.  
Saw the heavens filled with commerce, argosies of magic sails,  
Pilots of the purple twilight, dropping down with costly bales;  
Heard the heavens fill with shouting, and there rained a ghostly dew  
From the nations airy navies grappling in the central blue;  
Far along the world-wide whisper of the south-wind rushing warm,  
With the standards of the peoples plunging thro' the thunder-storm;  
Till the war drum throb'd no longer, and the battle flags were fur'd  
In the Parliament of man, the Federation of the world.

The poet's prediction of aviation has been fulfilled. To this seer continued war and preparation for war is not the program of the future.

Enough of this. Where did these mighty men get their inspiration? Who dictated their conclusions? How did they acquire that triumphant consciousness of knowledge and intellectual supremacy? They are poets, tellers of truth, the seers of the beautiful. The lyrist may versify but the poet *knows*. To him science is an open scroll, for he is in touch with the source of science. The chemist sees the molecule with the eye of faith; but the poet was present when the electron and atom were made. To him speaks the Voice out of the whirlwind declaring that all things are equal in wonder. He sees the same guiding hand in a drop of water as that which rolls the mighty ocean; he sees the same plan of a divine power in a grain of sand as in the mighty Matterhorn; to him a moth with painted wings is as wonderful as all



things that breathe, for he is a seer standing on the borderland of Truth and receiving glimpses of life which is transpiring in the land of Poetry (or call it Religion if you please)—“that bourne from which no traveler returnest.”

In his excursions from this borderland of truth to the unknown realm where all roads meet, where

The meanest flower that blows can give  
Thoughts that do often lie too deep for tears,

life takes on a “sober coloring” and the poet eliminates all humor with its incongruities. Jokes, fun, and laughter never enter his philosophy of life or of life to come, any more than they do in that of Jesus—the greatest of all poets.

To this land of poetry, this land of the Unknown, lead three roads which the poet must travel with his message for humanity. I shall symbolize each of these roads as an essential characteristic of poetry. The first of these is the road called Straight or Truth. Eternal verity must be a cardinal principle of great poetry and it was observed above, that Truth is an attribute of God. All our search after Truth must lead us ultimately through “life’s crabbit text” to God. The poet and the pulpit are in unison, for all Knowledge is sacred since all truth is divine. Philosophy is the search after the mind of God; history is the footprint of God on time; science is the discovery of God’s eternal laws; literature is the expression of the heart of God. Indeed all departments of learning are traceable to God who drew the blue prints, “In the beginning.” Hence neither church nor Christian need feel any apprehension as to real scientific discovery defeating the Bible or our faith in God.

The second of these roads which lead to the land of the unknown whence the poet must travel to bring truth to this world of ours is the road called Beautiful. When the initial push was given, and the universe was sent out on its errand through trackless space, the second essential of poetry, rhythm, was created. Rhythm in poetry is equivalent to Beauty and it connotes all that beauty implies. The world was not adorned but it was from the beginning beautiful. Emerson, it will be recalled, required the

poet to be the doer of the good and the sayer of the beautiful. In his *The Rhodora* he makes this additional statement:

Rhodora! if the sages ask thee why  
This charm is wasted on the earth and sky,  
Tell them, dear, that if eyes were made for seeing,  
Then Beauty is its own excuse for being.

In all events, no English poet has been more impressed with Beauty as an essential of poetry than Keats, who opens his *Endymion* like this:

A thing of beauty is a joy forever:  
Its loveliness increases, it will never  
Pass into nothingness; but still will keep  
A bower quiet for us, and a sleep  
Full of sweet dreams, and health, and quiet breathing.  
Therefore, on every morrow, are we wreathing  
A flowery band to bind us to the earth.

The content of poetry must be beautiful. It is possible to have a poetic description of the "Inferno," but it is impossible to write a great poem on Hell, since our conception of such a place or state is distasteful, unharmonious and pandemonium. Beauty is an attribute of God and therefore a helpmeet of poetry.

The third road which leads to the unknown realm of poetry is the roadway to the Skies. To be more definite and less suggestive we may call it Inspiration. The quality of inspiration is as essential to great poetry as is thought or beauty. This third attribute of poetry is what we call the power or potentiality of a book or a poem. It is the power of a book or a poem that gives it life. Sir Philip Sidney long centuries ago said, "Life alone begets life." Hence we say that the Bible is inspired, for it still inspires men. If a poem does not plant in one a disgust for low living; if it has not the power to inspire one to rise to his feet with a "shout of excelsior" and a cry to plant one's "feet on higher ground," be it what it may it certainly is not a great poem. Poetry is not enduring because of its morocco binding, nor because of its presentation copies to fireproof libraries. Unless the verses instruct and uplift men, they will not be remembered by the children of men. But Job, Hamlet and Faust will continue fresh because they in-

struct and uplift through progressive desire. Progressive desire teaches us never to be satisfied. For example, when one reaches the summit of a hill off yonder, he will see another hill still higher that he desires to ascend; if that summit is attained he will find another somewhere in view that is still loftier. Power in poetry is progressive desire; it impels the reader to build a bigger soul and with Tennyson's Ulysses cry out,

Come, my friends,

'Tis not too late to seek a newer world.  
Push off, and sitting well in order smite  
The sounding furrows: for my purpose holds  
To sail beyond the sunset, and the baths  
Of all the western stars, until I die.

Great poetry destroys self complacency through its power of inspiration. It is not that the end is precious when attained but that the desire and the effort expended in obtaining produces the growing soul. Perhaps the struggle to reach the higher ground is of greater value than the possession of it. Lessing, the great German dramatist and philosopher, puts it this way:

If God should come to me with all truth hidden in his right hand, and the search for truth in his left, and would say to me, "Lessing, choose," I would bow graciously to his right and both my hands stretched out to his left would say, "Father, give. Pure truth is thine alone and the greatest thing on earth for me is the search after truth."

And Browning tells us, "God's all perfect; man's incomplete."

Over this roadway of the skies comes with airy tread the poetry of power or inspiration. This kind of poetry contains by far the greater number of quotable lines. It includes practically all of Browning and every hymn sung at every church service. Great is the power of inspired verse!

The quotation from the pulpit, provided always that it is timely and well read, is one of the preacher's most effective means of securing interest. Not by what is known, but by that which is unknown can interest be aroused and sustained. To this poetry is an exception. We like old songs and old friends and never tire of them. But the preacher who dispenses the usual platitudes is dull, and as effective a cure for insomnia as is the bore who repeats

his stories and illustrations. The good preacher must tell something that is new or unknown to his audience. Interest comes through the unknown. Our minds are peculiarly poised in this matter. After we once master the theorem in geometry or the solutions in chemistry they have no further interest for us except as a matter of application to further unknown solutions. The scientist is interested in what is known. And upon this foundation he builds. Science does not speculate, it demonstrates the truth, or a segment of the truth, within its established domain. It seldom hazards a conjecture. The chemist keeps his feet on the ground and his eye on the test tube and he announces to the world what he has discovered in terms of the already known. When the chemist goes beyond this known knowledge, he frankly tells his audience so, for then he sees with the eye of faith or becomes a poet for the time being. No chemist nor physicist ever saw an atom or a molecule—his indispensable tools. But away from the hum-drum routine of practicability, these scientists find their most delectable field in the search of the unknown. Chemistry is an earthly land whose borders fringe, lock, and dovetail the land of poetry. Electricity, radio, wireless, bacteria, the genesis of life are interesting indeed, because they still hold over themselves the veil of mystery, but the multiplication table has no abiding interest to those who know it. The fourth dimension and the analytics of space are still somewhat unknown and therefore interesting to the mathematician. The scientist is a very useful man who brings "healing on his wings," but he is largely for the earth earthy, except, as is frequently the case, he transcends his realm and enters the land of poetry, and returns to the world with a new truth that pushes the horizon of knowledge back a little farther.

The poet, however, is the knower of the truth. He feels the processes of chemistry, he understands the dyes that tint the primrose. He is a seer. He does not stand on the borderland of the unknown with the scientist, he goes far afield in this realm. He understands how the flavor of the watermelon is brewed; he knows how sunlight and moisture paint the leaf green and how frost

turns it to crimson and gold. But when the poet leaves this realm of the unknown to tell mortals like us what he saw and knows he finds himself seriously disadvantaged and hampered because of our inadequate language. He has no alternative, he must repress his ideas and thoughts in these stupid mundane terms which we call words. For the poet's purpose, words are wholly unsatisfactory, entirely inadequate. They are, however, the only symbols that his fellows can interpret and so he must continue to use them. The language of the harp or the violin is far more satisfactory and adequate to the musician than the word is to the poet. Here the poet, like the scientist and mankind in common, is of the earth earthy, and poetry becomes the interpretation of the unknown in terms of the known.

To illustrate this description of poetry, let me give a few illustrations. When Whittier writes,

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care,

he is not talking about islands nor palms nor drifting on an angry sea. He is telling us about the everlasting arms of a ubiquitous heavenly Father who cares for his own regardless of their errors, their follies or foibles. And again when Cardinal Newman sings,

Lead, kindly light, amid the encircling gloom,—  
Lead Thou me on;  
The night is dark, and I am far from home,—  
Lead Thou me on,  
Keep Thou my feet: I do not ask to see  
The distant scene—one step enough for me,

he is not discoursing about light and darkness and gloom at all, but something very different. The Quaker poet and the illustrious Cardinal knew what they were about; they knew what they wanted to say, for they had experienced "the vision splendid." Its effulgent glory was still in their minds, but their only vehicle of thought is this language of ours which is quite inadequate for their purpose. No other writer loses so much in the transfer of thought from the mind to the paper as the poet does. The best he

can do evidently is to use figures of speech and trust to our interpretation of them. So great a world-poet as David can use no different machinery. In the incomparable Shepherd's Psalm he must depend on the metaphor, or what Aristotle calls "poetic transfer." Likewise Saint John's description of a new Jerusalem must be guided by these mundane metes and bounds as inexorably as the work of a lesser poet.

"The building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. And the twelve gates were twelve pearls; every gate was of one pearl; and the street of the city was pure gold, as it were transparent glass."

The literalist will accept this splendid picture just as it reads. In his honest mind, God paved the streets with gold bricks and raised the walls of jasper and hung the gates of pearl; and with them we have no quarrel to pick. Another interpretation which deserves some little attention is that Saint John, like other poets, was hindered by the poverty of our language and the greater poverty of our limited understanding. Few are they who doubt that he saw the wonderful heaven in all its enchanting and rapturous beauty, but when he essays to write what he saw he needs must use our limited language, our earth-made terms, hence he uses the most costly and the most beautiful and the most precious materials on this earth to express that substance which is far more beautiful in heaven. To be able to tell the beauty he saw in the language of the New Jerusalem would be unintelligible to us if it were within the province of human endeavor to do so. This poverty of language is a serious loss of the poet. Often because of his metaphorical transferences the poet is called pantheistic if not something worse.

Poetry may be divided into two classes: namely, pure poetry and applied poetry. Pure poetry is music or art for its own sake. Few are the poets who attempt to enter this province of versification. It attempts nothing didactic; it suggests no lesson. It is art for art's sake. In the famous lines of James Russell Lowell's prelude to the Vision of Sir Launfal, pure poetry decides against the mother bird:



His mate feels the eggs beneath her wings,  
And the heart in her dumb breast flutters and sings;  
He sings to the wide world, and she to her nest,—  
In the nice ear of nature which song is the best?

The greatest masterpiece of pure poetry thus far in our language is *The Bells*, by Edgar Allan Poe. It is art, not artifice, except as the highest art is the greatest artifice. It is an attempt to please the soul through the beautiful. It remembers that God painted the ostrich's feather and the peacock's tail. Pure poetry does not lend itself favorably to didacticism where knowledge is disseminated or where action is sought. It recalls Emerson's *Rhodora* or perhaps passages of Tennyson's *Idylls of the King*.

Applied poetry, on the other hand, has a lesson to teach, a preachment to drive home. When the preacher quotes in his pulpit, he gets the attention of his audience at once. Our poets are generally great teachers or great preachers, although they use neither ferule nor pulpit, therefore nearly all of our poetry is applied. Browning as a poet is interested in character. He writes to develop character or soul in us. Therefore, his poetry may be called applied poetry. He emphasizes the road of the skies or power to teach us to become better ethical and religious men and women. So with Tennyson. Few indeed will read the *Idylls of the King* and receive only beautiful pictures detached from our lives or from our social order. To illustrate applied poetry we might refer to the last stanza of William Cullen Bryant's *Thanatopsis*, the latter part of Robert Burns' *To the Mouse*, or Percy Bysshe Shelley's *To a Skylark*, or nearly any of the *Psalms*; the field of applied poetry is extensive and profitable for the advancement of knowledge, for the cultivation of Christian ethics.

It was said above that poetry is the interpretation of the Unknown in terms of the Known. This formula was given not as a definition but rather a description. Our senses are unable to transcend this earth far into the field of the great unknown with the poet. To make matters even worse we must accept that we have also our physical limitations. For example, we are told that the human ear can appreciate only the vibrations between 16 and

40,000. Evidently there are many vibrations which do not register on our auditory nerve. These are wholly lost to the normal man in this mundane environment. But in God's good time when we receive a more perfect ear and move in a more ideal world, we will enjoy the music now wholly lost to us. With a new eardrum, made of unknown material, we will appreciate the spheres and the strains of the morning stars as they sing their eternal anthems. Some good time when we receive a new sight and a better optic nerve and an improved retina, then we can see with Abraham the invisible stars beyond number, or with Jacob the ascending and the descending angels in a light that was never seen by sea or land. We will be farther inland in the field of poetry. Some good time, when by some divine chemistry, we receive a new body and can pass like thought from planet to planet and from star to star and constellation to constellation, then we too may join arms with our poets in the illimitable fields which are now unknown to us. With a new voice and a new language we will then be able to interpret the unknown, not in mundane terms of the known, but in the heavenly or spiritual or poetic language of the unknown. Then we shall appreciate fully that Truth and Beauty and Good are real poetry, the hand-maidens of religion, and manifestations of God. For then we shall be with the Maker of the unknown prepared to understand and to interpret the unknown in terms of the unknown. This will be real living in a land of poetry and song.

Why should the preacher neglect this unlimited supply of poetry in the pulpit?

## DEMobilIZING RACE ANTAGONISMS

JOHN JESUDASON CORNELIUS

Lucknow, India

Nothing is so fascinating as the story of man's upward struggle; his unceasing fight with nature and his progressive triumph in making her yield her hidden treasures and reveal her secrets to his desperate demands; his conquests of peoples and lands are all captivating. Little did he then know that the difficulties he encountered and the means he adopted for their solution would determine largely his social institutions, and would give distinctiveness to cultures and civilizations.

To the man of the West the main problem in his struggle has always been the problem of sustenance and land for expansion. For the sake of food he strives with nature, conquers and exploits her; for the sake of territory he adopts the policy of aggrandizement. These factors in the rise of Western peoples undoubtedly gave direction to their civilization. And to-day we find the essential characteristics of Western civilization to be aggression and exploitation of nature and helpless peoples; and its mainspring is nothing but *wealth*. In early days they organized and plundered and to-day the same process is carried on, differing only in magnitude; it is now carried on with greater vigor, monstrous power and marvelous organizations to exploit, not small territories as of old, but the whole world. His mastery of the laws of nature has collapsed space and shrunk the whole world into a neighborhood.

The rather rapid shrinkage of the world has brought into existence some of the most staggering problems in human relations. Out of the numerous problems, the one I am interested in here is the problem of race antagonisms. At no time in human history was man face to face with this problem in all its subtle intricacies as one finds it to-day. The complexity of its nature, its dehumanizing effects and its disintegrating influences, are so appalling that at the present there are few more pressing calls

than the one for the most careful diagnosis of the cancerous disease in the health of society and for the adoption, not simply of curative, but of preventive methods.

To the credit of man let this much be said that he has never been unaware of his duty to his neighbor. The old question, "Who is my neighbor?" has been frequently repeated in his history. We find, however, the conceptions of man's duty to his neighbor were modified usually by three relations of affinity: race, creed and color. Our modern commercial civilization is making the working of even these affinities more difficult. Modern man does not care much if the individual is of his race or of another, as long as he is able to exploit him for his selfish ends.

The most provoking race conflicts, as one sees them everywhere, are the inevitable outcome of the commercial emphasis in Western civilization. Man, under its inhospitable atmosphere, instead of developing to be more man, is becoming rapidly a commercial man, lacking in human interests and devoid of human sympathies; he has, indeed, become a man of very limited purpose. The remarkable achievements in science are not only upsetting man's moral balance, but are bringing about monstrous soulless organizations which deprive man of his human virtues and social institutions of their human ideals.

How very unfortunate it is that the West in its struggle for existence, through the means and methods she adopted, should have evolved only an acquisitive society, thus bringing about a distinctive development of those faculties which have to do with material things! Here it is that one finds the menace. To a large extent race antagonism of the present day can be explained by this characteristic of occidental civilization. The desire for more and more grows into an insatiable passion and greed for accumulation. A money mania becomes prevalent. The method by which it is obtained is made secondary. Greedy and cruel exploitation of and unscrupulous relationships with weaker peoples have engendered a great deal of race hatred with the awakening of national consciousness in these peoples.

Think for a moment of what is happening to-day in China! Listen to their shouts of "Kill the foreign dog!" and then read

the history of Western penetration into China, of extraterritoriality, of the concessions wrung, of the opium wars. The deadly poison of opium was actually forced upon them at the point of the bayonet. The British East India Company saw in this trade in blood an opportunity for great profit and began to smuggle it. The Chinese emperor endeavored to check the rapidly growing evil. Severe penalties were inflicted for smoking opium and later even capital punishment was decreed; but nothing proved effective against the feeding of this evil by the greedy foreigners. All the time when this "heathen" emperor was trying to stop this evil, the "Christian" occidentals were unceasingly helping its spread for the sake of silver and gold. Finally the emperor's honest attempt to prevent this evil gave occasion for the English to declare war—an occasion for which they eagerly waited to get a firmer foothold in China. War was declared and a brutal struggle ensued, which is one of the most atrocious on record.

Thousands of lives were sacrificed by these "heathens" in a brave attempt to prevent the opium trade being fastened on them by "Christians" by means of sheer brute force. But, of course, the attempt to resist the English cannon was futile and the war ended, giving the title to the English to poison the Chinese to satisfy their greed for profits. China was thus taken and compelled to pay dearly for the ammunition used against her. Twenty-seven million dollars was exacted from her in cash, and what was far worse both morally and financially, she was compelled to cede the island of Hong Kong. Besides this she was forced to open five ports for foreign trade. Thus the way was made easy for the great prosperity of the foreign opium merchants and the Chinese had to submit to the infamy. Incidentally let us remember that this is the way Great Britain carried civilization to China!

Is it strange then that young Chinese, as they study the history of the relations of Western powers to China and become conscious of the unjust ways in which they had been dealt with, naturally hate the white foreigner? Would not such hatred linger generation after generation as they remembered how their ancestors, for whom they have such veneration, were mercilessly shot

down for no other fault than that of bravely trying to prevent such immoral, heartless inniquity? Does it not thus become clear that the subordination of human interests to invested interests is one of the potent causes of hate between peoples?

Similarly political imperialism engenders ill-feeling between races. Rulers are there for what they can squeeze out of the rule and whatever good they do for the oppressed is, so it is maintained by some, an eye-wash to justify, in the eyes of the world, their existence in those lands. On the one hand, exercise of power and the sense of belonging to a privileged caste breed an attitude of superiority, arrogance and disdain, which provokes resentment in the ruled. On the other hand, with the growth of national pride and race consciousness in the ruled, the resentment changes into hatred of the arrogant alien and a desire to overthrow his domination. This spirit makes the ruler more obstinate and he adopts repressive measures to check their national aspirations. Thus on both sides racial ill-feelings are aroused. Such a situation exists to-day in India between the British and the Indians.

Economic and commercial rivalry unquestionably produces hatred and suspicion between nations; England is suspicious of Germany as America is of Japan. Uncle Sam is spoken of to-day in Great Britain and in France as "Uncle Shylock." The allied powers did not come out of the war empty-handed. Great Britain acquired a territory in Africa of 930,000 square miles. By these acquisitions she has now a continuous stretch of British territory from Egypt to Cape Town. In Asia Minor Great Britain obtained control, in the form of mandates, of a territory covering 143,000 square miles. The territory lying mainly in the valley of Mesopotamia, contains rich oil fields, mostly in what is known as the kingdom of Iraq. In addition to this, Great Britain has acquired the former German Islands, such as: the Bismarck Archipelago, Samoan, Nauru and the Kaiser Wilhelm Islands. The size of these territories is well over 1,500,000 square miles, and their potential wealth is tremendous. Similarly France and Italy got something out of the war. America received nothing and yet, because she wants her legitimate debt paid back, Uncle



Sam has now become "Uncle Shylock." Is the changed attitude due to anything other than economic jealousy and hatred of the creditor?

Such race conflicts are to be found everywhere. India has not been free from it either. But she has gone about it in a different way. While the West stresses material supremacy, India seeks moral excellence. A careful study of her civilization will reveal her emphasis on spiritual values. India, like America, has had her race problem to solve and her attempts have been to accomplish this task through social regulation of differences on the one hand, and the recognition of spiritual unity of man on the other. Hers has been the part of a hostess providing proper accommodation to her numerous guests differing from each other in habits and requirements.

Unlike the history of Western nations, hers has not been the record of rise and fall of kingdoms, of fights for political supremacy; these are despised and forgotten. The history in which India prides is the history of man's upward struggle, his social life and his attainment of high spiritual ideals. Here it is that we find a loyalty to the ideals of humanity which transcends race, creed and color.

She accepted the races as she found them and never attempted to exterminate them, as Europe has done and is doing in Australia and in America. Even to-day this spirit is making itself manifest in the legislations which are enacted inhospitably to keep out aliens, while they themselves were aliens in the lands which they now occupy. But India tolerated differences of races from the first and that spirit of toleration has been functioning all through her history. Five hundred years before the birth of Christ, Buddha gave his sublime thought to the world and from that day to this, though various races in many lands have made it their religion, not once has Buddhism lifted the hand of persecution!

The well-known, and oft misunderstood, caste system is nothing but the outcome of this spirit of tolerance. The one great task of India all through her struggle has been to try experiments in evolving a social unity within which all the different peoples could be held together and that with enough freedom to maintain their

own differences. The attempt was to bring about a real social federation. At the beginning it was not a question of "inferior" and "superior" races; it was a mere recognition of diversity of races. In this India was unquestionably right but she failed unfortunately to realize that in human beings differences are not permanently fixed. Differences keep changing with changes in opportunities, in climatic and environmental conditions, etc. While she recognized in the caste regulations, the diversity in races, she missed the mutability which is really the law of life.

Furthermore, we see her making a notable effort to ward off the coalitions of trade interests by associating various professions and trades with different castes. She succeeded without a shadow of doubt in allaying for good the interminable jealousy and hatred of competition—the competition which breeds cruelty, fraud and hatred—but she failed in not making her system elastic enough to provide room for expansion. Though she has not attained a full measure of success in her solution, we must give her credit for honestly endeavoring all through her history to evolve an adequate social unity to protect and promote healthy human relationship and provide for natural differences in peoples.

The Western method has been either to ignore race conflicts or adopt the methods of exclusion, of extermination, of intolerable subordination and of slavery. This method of dealing with the race problem arises, not from the higher impulses of civilization, but from the lower passions of greed and hatred. The spirit of conflict and competition is allowed the full freedom of its reckless career and because it originates in the greed of wealth and power, it can come to no other end but a violent death. The law of social adjustment, on the one hand, controlled the production of commodities in India. Hence its basis was co-operation and not competition, having for its object complete satisfaction of social needs.

Kant defined education as "the process by which man becomes man." He can become man only when he learns to control his passions and appetites and cultivate disinterested love for his fellow creatures. Hence society should be the expression of moral and spiritual aspirations of man. "Our social ideals," says Tagore, "create the human world, but when our mind is diverted from

them to greed of power, then in that state of intoxication we live in a world of abnormality, where our strength is not health and our liberty is not freedom. Therefore, political freedom does not give us freedom when our mind is not free."

We are living to-day in a world torn asunder by race hatred and bitterness. This situation becomes even more grave when we take into account the changing attitude of the weaker peoples and smaller nations. Those who once, without much protest, submitted to the cruel exploitation of the physically "mighty" nations are now prepared to challenge, not with brute force but with soul force, the mighty empires of the world. In the oppressed peoples we see fear being replaced by a spiritual courage. Gandhi, whom some one has described as the pocket edition of a full grown man, shook the very foundations of the British Empire and that he did with neither weapons nor armaments. The recent utterances of Mexico clearly show that in the defense of her sovereign rights she is "prepared to dig her own grave" if need be rather than submit to the financial imperialism of America. Nicaragua, while she is willing to seek America's friendly alliance, refuses to be under her tutelage. China is determined not to tolerate any more foreign interference and aggression. Exploitation and domination on the principle of "might is right" are now being challenged and will soon be things of the past because of this changed attitude of mind in many individuals and nations.

This mental revolution necessitates, on the part of the stronger peoples, the adoption of a different philosophy of life. The dominant philosophy of life hitherto has been that of acquisition and aggression. Hence greed and selfishness have always been a menace to peace. Publicly and privately we are even now at the mercy of organized greed. Wealth, being the pivot of modern civilization, nations of the West have given more thought to its accumulation. As a result, one finds such a gigantic annual crop of financial frauds. It is because of this vice of greed that cities reek with slums, that human life becomes cheap and poor, and such atrocities as the factory slavery of children continue and race hatred finds no limit; justice is thrown aside, mercy is ignored, the noble sympathy that the strong should have for the

helpless becomes a jest and the only foundation upon which civilization can be built is thus destroyed. Happiness does not consist in the possession of things. Human progress cannot be measured by material achievements, great as they are. Man is a spirit and therefore his progress must be spiritual. Modern civilization, while it has advanced materially, is lagging behind, woe-fully in spiritual progress. The task of the age is to discover the forces which inhibit the spiritual growth of man.

Inasmuch as human beings are more alike than different, the likeness being fundamentals should be stressed; the differences are mere accidentals. Men like Lothrop Stoddard, Maddison Grant and such others by stressing differences are really disturbing the peace of the world. By their preaching the Nordic nonsense and the stand they have taken they show how inferior their "Nordic-superior" intelligence really is. The strength of America is its solidarity and Stoddard by creating race strife only disintegrates her national life; he is turning the "melting pot" into a boiling pot of races. Further, by stirring up hatred between the colored races and the colorless peoples, he will help to bring about a war of color which will be even more deadly and disastrous than the World War.

We are now turning over a new leaf in human history, but what shall be written on that page depends upon this and other coming generations. If, in all human relationships, we allow might and brute force, trade and commerce, greed and selfishness, to be our guiding principles, then the record will be the record of hatred and bitterness, hostility and discord between the sons of men. On the other hand, if we allow right rather than might, selflessness rather than selfishness, service rather than exploitation, love rather than hate, to be our guiding principles in all our human contacts; if we learn to live and let live; if we learn to co-operate with each other and share each other's achievements, then the record will be the record of human beings living together as members of a family in peace and harmony.

The responsibility of bringing about such a world order is ours. The first thing, therefore, we need to do is to convert our own minds. All great undertakings in reform have had their

origin in the insight, resolve, and loyalty of individual men and women. The greatest contribution we can make to the improvement of race relations and to a new social order is that we ourselves should possess the mind which recognizes the spiritual unity of man. Nothing will contribute more to the improvement of race relations than the unconscious influences of men and women who diffuse a spirit of fair-mindedness, good will and friendliness. A smile of sympathy, a kindly word, an act of courtesy to a stranger of another race, may accomplish more than we dream. Race relations are determined not by the actions of governments alone, but by the personal contacts of multitudes of individuals.

Let us then, with a resolute determination to do our share in making this world a brotherhood, demobilize our petty prejudices and develop new attitudes toward individuals outside of our creed, color or race. The trumpet call is for interracial co-operation. All forces which mold public opinion must be mobilized and used constructively for the better understanding of other peoples and the promotion of good will toward men. While ignorance breeds misunderstanding and ill-feeling, knowledge of the good qualities of others engenders respect for them. Therefore, proper use must be made of all forces which shape public opinion to dispel suspicion and remove hatred.

As one now looks over humanity one finds it torn with race feuds and embittered with race hatred, and one is forced to wonder if brotherhood is ever possible. Yes, it is possible! Out of this noise of strife and groaning there will surely come a broader brotherhood.

"There shall come a time when brotherhood shall grow stronger  
Than the narrow bonds which detract the world,  
When the cannon's roar and trumpet blare no longer  
And the ironclad rusts and battle flags are furled,  
When the bars of creed and speech and race which sever,  
Shall be fused in humanity forever."

There shall come a time! Yes, but when? WHEN YOU LET  
IT BEGIN WITH YOU.

## ARBITRATION AS A CURE FOR WAR

DAVID KEPPEL

Syracuse, N. Y.

"WAR is hell." No words can better characterize our estimate of war than this terse, true sentence of General Sherman, who well knew what he was talking about.

Andrew Carnegie, who showed his sincerity by the princely gift of nearly twelve million dollars, says that international war is the "foulest blot upon our civilization." John Hay denounced war "as the most futile and ferocious of human follies." We consider war first of all as a disease.

## WAR A DISEASE

Like so many other diseases, war is brought on by infection, that is to say, certain causes, sometimes leading back into the years, prepare for and lead up to war. The study of these many varied causes of war may help us to understand and apply the remedy.

## A CLINIC OF THE WAR-DISEASE

The history of the central empires of Europe, especially of Germany, for the century preceding the World War is instructive. The first movement leading directly or indirectly to war, was that known as

## RATIONALISM

This, in the form of what is now known as Higher Criticism, may be traced back to the eminent French physician Astruc, who died in 1766. He attacked the originality and unity of the book of Genesis and other biblical writings with great ingenuity and with some truth. Johan David Michaelis, a man of great learning but religiously unsettled, who died in 1791, elaborated and extended the work of Astruc. His successor was Eichhorn, whose conclusion in short is, that "the Bible as we have it, has only a moral and literary superiority over other books."



The object of the criticism of these scholars was in the main the Old Testament; but the Tübingen School, in about the first seventy-five years of the nineteenth century, under the lead of Baur, Strauss and Paulus, attacked the authority of the New Testament as well. The conclusion reached by Baur is, "that the church is much mistaken in attaching importance" to the New Testament writings, "For they were written for a time-serving end, and are quite unworthy of the interest which we attach to them."

The sanctions of Christianity being thus undermined, not a few in the empire lapsed into stark atheism. A recent writer, Alfred E. Wright, says that "Germany has given up God." We would be slow to affirm this; but there is no doubt that coincident with rationalistic teaching came a widespread slump into rationalism, pantheism, atheism.

Among those who plunged deeply into this slough was Nietzsche, who died in 1900. He accepted Darwin's doctrine of the survival of the fittest; but he out-Darwins Darwin in teaching that it is the *duty* of the fittest—the overman—to see to it that the unfit does not survive. "The weak," he says, "must go to the wall; and we are to help them there." Nietzsche clearly sees that all this is contrary to Christianity. "What is more injurious than any crime?" he asks, and answers, "Practical sympathy for the defective and weak—Christianity!" and he adds: "Germany should never have given up Odin for Christ." Nietzsche gives us an ethics in accord with his philosophy. "What is good?" he asks, and replies,

"All that elevates the feeling of power, the will to power and power itself. What is bad? All that proceeds from weakness. What is happiness? The feeling that power increases, that resistance is being overcome; not contentedness, but more power; not virtue but capacity; not peace, but war."

Nietzsche was a close friend of Bismarck. What the one taught the other did. Bismarck, with his master—or perhaps we should say figurehead—William, king of Prussia, was the overman of Nietzsche incarnated. He accepts the responsibility for three wars. He was responsible for more; for in the World War,

it was Bismarck more than any living man that the allies were fighting on the battlefields of the Marne.

It was this overman, Bismarck, who said to his soldiers as he was sending them out to a war which he himself had brought to pass, "You must inflict on the inhabitants of invaded towns the maximum of suffering. . . . You must leave the people through whose territory you pass only their eyes to weep with."

But Bismarck's chief claim to historic immortality is his creation of

#### A POWERFUL ABSOLUTE GOVERNMENT

This he did by uniting the scattered principalities of Germany, and placing the crown of the empire upon the head of his friend William, king of Prussia.

The formation of such a government simply puts a handle upon the war-sword, so that it may be wielded by a single hand, at a single will. This doubtless may have advantages. A strong, resolute emperor may veto war. But usually this is not the case; and when absolute power descends into weak hands the result is usually disastrous.

If we may accept the word of the author of *The Whispering Gallery*, who claims to have known the recent Kaiser intimately, "The Kaiser was all surface. He loved dressing up, and all the paraphernalia of ceremony. He loved his pet regiments just as a child loves its favorite box of soldiers!" Such a man, in all but absolute control of the mightiest war-machine of history, surrounded by advisers as warlike as himself, and far more able, was about sure to launch war upon the world, as indeed he did. It was like giving a boy a dynamite bomb to play with. An explosion was certain sooner or later.

Another symptom of approaching war was the appearance in Germany and elsewhere of such writings as General Bernhardi's widely read book, *Germany and the Next War*. Bernhardi's view of war is that war, far from being a disease, is

"A physiological necessity of the first importance, a regulative element in the life of mankind which cannot be dispensed with; since without war an unhealthy development will follow, which excludes every

advancement of the race, and therefore all real civilization." Again he says: "Might is the supreme right; and the dispute as to what is right is decided by the arbitrament of war. War gives a biologically just decision, since its decisions rest on the very nature of things. . . . War is not merely a necessary element in the life of nations, but an indispensable factor in Culture, in which a true, civilized nation finds the highest expression of strength and vitality."

May we not add that if war gives "a biologically just decision," the result of the World War upon Germany goes very far toward nullifying the teachings of Nietzsche and Bernhardt. In line with these teachings is the "Hymn of Hate," which is said to have been actually taught to the children in school:

"Hate by water and hate by land,  
Hate of the head and hate of the hand,  
Hate of the hammer and hate of the crown,  
Hate of the millions choking down,  
We love as millions, we hate as one;  
We have one foe, and one alone—  
England!"

#### THE REMEDY

Having sketched some of the causes of war, we are the better prepared to present the grand remedy and substitute for war.

Arbitration in its simplest form is resorted to when two persons, or parties, are unable to adjust satisfactorily some difficulty which has arisen between them, and agree to leave the adjustment to three neighbors who consent to act as arbitrators; and to accept their decision as final; each contestant choosing one arbitrator, and these two selecting a third. The three arbitrators hear what can be said on either side, consider the whole matter carefully, and render an unprejudiced decision. In the case of contestants who are willing to do to others as they would have others do to them, we cannot conceive any way of settling a difficulty, more simple, more fair, or more likely to be satisfactory to all concerned, than arbitration.

Our present interest, however, is with international arbitration. In this the contending parties are sovereign states, who agree to submit their difficulties to the decision of some arbiter or

arbiters, and to accept their decision as final and binding, the arbiter or arbiters agreeing to act as such, and to render a just decision.

The establishment of the Permanent Court of International Justice at The Hague has greatly simplified and strengthened international arbitration. There are already forty-seven nations interested in this court; and it is a matter of keen regret to many lovers of peace that our own great nation does not form the forty-eighth in this new United States. We cannot but feel that Washington's warning against "foreign entanglements" has been greatly overworked; and that a better rule of international relation would be "Bear ye one another's burdens."

In spite of its sweet reasonableness, international arbitration meets with formidable objections, the one oftenest heard being that "It won't work." This objection, if true, would be serious. But happily it is not true. "It may surprise you to learn," said Andrew Carnegie, in addressing the students of Saint Andrews University, "that from the date of the Jay Treaty (1783) no less than 571 international disputes have been settled by arbitration. Not in any case has an award been questioned or disregarded, except, I believe, in one case, where the arbiters misunderstood their powers." Arbitration does work!

Another objection to arbitration is that it is not applicable where matters involving national honor are involved.

Chief Justice Taft, when President, said, in an address to the Peace and Arbitration Society of New York:

"I have noticed exceptions in our arbitration treaties as to submitting the questions of national honor to courts of arbitration. Personally I do not see any more reason why matters of national honor should not be referred to courts of arbitration, than matters of property or of national proprietorship. . . . I do not see why questions of honor may not be submitted to a tribunal of men of honor, who understand questions of national honor, to abide by their decision, as well as any other questions of difference arising between nations."

Referring to this, Mr. Carnegie said:

"Honor is the most dishonored word in our language. No man ever touched another man's honor. No nation ever dishonored another nation; all honor's wounds are self-inflicted." Again he says: "Our country

cannot be dishonored by any power, or by all powers combined. No man can be dishonored by other men. It is impossible. . . . We ourselves only can dishonor ourselves or our country. One sure way of doing it is to insist upon the unlawful and unjust demand that we sit as judges in our own cause, instead of offering to abide by the decision of a disinterested court or tribunal. . . . The first principle of natural justice forbids men to be judges when they are parties to the issue. . . . Were a judge known to sit upon a case in which he was secretly interested, he would be dishonored and expelled from his high office."

Another objection to arbitration as a cure for war is that some nations will not accept arbitration. True, and pity 'tis true! Yet this is our opportunity. The recalcitrant nation must be helped to a higher level; and we who love justice and peace must help it to a higher religious moral and social level.

There are certain world-wide organizations to one or more of which most of us belong, which rise above and pass over geographical and racial bounds. Through these we can reach the ear of the world. Not the ear of rulers or governments, but the ear of the people, who in case of war must do the hardest work, face the greatest danger and bear the heaviest burdens.

One of these world-wide organizations is the Christian Church. When the church speaks, many nations hear. When, for instance, his Holiness Pope Pius X, speaking *ex cathedra*, says: "To compose differences, to restrain the outbreaks of hostilities, to prevent the dangers of war, is indeed most praiseworthy," the nations of the world listen in.

In like manner when a great Protestant body of Christians, speaking through its supreme legislative, judicial and executive council, declares: "The hour has struck for the church to take positive and practical steps to end war. . . . We urge all other Christian bodies to join us in declaring that war violates the principles of Jesus," peace lovers in many nations hear, and applaud with a loud "Amen!"

But in the very same declaration we go on to read: "The church declares . . . for the freedom of the individual member of the church to follow the dictates of his own conscience whether he will support or engage in war." What now shall we say?

Masterly straddle! "War violates the principles and purposes of Jesus"; but "the individual member" is at perfect liberty to test the principles and purposes of Jesus, and do as he thinks right about being governed by them!

Andrew Carnegie said:

"Apparently in no field of its work in our times does the Christian Church throughout the whole world, with outstanding exceptions of course, so conspicuously fall as in its attitude toward war, judged by the standard maintained by the early Christian fathers nearest in time to Christ. Its silence when outspoken speech might avert war, its silence during war's sway, its failure even during the calm days of peace to proclaim the true Christian doctrine regarding the killing of men made in God's image, and the prostitution of its holy offices to unholy war-like ends, gives point to the recent arraignment by Prime Minister Balfour, who declared that the church to-day busies itself with questions which do not weigh even as the dust in the balance compared with the vital problems with which it is called upon to deal."

May we say in passing, what is known to every student of church history, that during the first two centuries of its history the church was a unit against war. In the scores of writings that come down to us from that age we do not know of the least hint that any Christian supported or engaged in war. When Constantine saw, or claimed to see, the cross emblazoned in the heavens with the motto, "In this conquer," he reversed the attitude of the church toward war; and the church has not recovered her ancient attitude to this day.

Nevertheless the church has a message to war-like nations. We have seen that foremost among the movements making for war was the attempt to undermine the credit of the Bible, and with it the authority of Jesus; and we have seen how scornfully Nietzsche rejected Christianity and its author. Well, it is the mission of the church to put Christ back on his throne; and this not by preaching doctrines however important, or by insisting upon discipline or forms however helpful, but by re-incarnating Jesus in the words, the acts, the lives of Christians.

There are other agencies such as the press, science and invention, art and commerce which, if governed by the Golden Rule, would tend to abolish war; but we mention one, namely, what we



may call democracy, including many forms of socialism, for socialism has a message of peace and good will to the nations.

Professor Kirkup in the *Encyclopedia Britannica* says: "The ethics of socialism are closely allied to the ethics of Christianity, if not identical with them." Laveleye, author of *The Socialism of To-day*, says: "Every Christian who understands and earnestly accepts the teachings of his Master, is at heart a socialist; and every socialist, whatever may be his hatred of all religion, bears within himself an unconscious Christianity."

When democracy rises above class and racial lines, as well as geographical lines, it has a message to all of peace and good will. Workingmen meeting in international gatherings, all agreeing in hatred of war and belief in the brotherhood of man, must have a powerful influence. And they have a compelling motive; for it is they who march in the ranks of war, bearing the brunt of its suffering and getting little of its glory or rewards. Thomas Carlyle gives us a vivid picture of the relation of the workingman to war:

"Thirty stand fronting thirty, each with a gun in his hand. Straightway the word 'Fire!' is given, and they blow the souls out of one another; and in the place of sixty brisk, useful craftsmen, the world has sixty dead carcasses which it must bury and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest! . . . How then? Simpleton! Their governors had fallen out; and instead of shooting one another, had the cunning to make these poor blockheads shoot."

Is it not time that this absurdity cease forever? that the wish of Washington—in our judgment far more important than his warning against "foreign entanglements"—be realized: "My first wish is to see this plague of mankind, war, banished from the earth." May Washington's wish rather than his warning be realized! Nation not lift up sword against nation, and men never learn war any more!

The wish of our great, peace-loving soldier, "Let us have peace," rendered into terse Latin, is offered as our slogan in our war against war: *Fiat pax*.

## LIBERTY, LAW, LOVE

JOHN LEONARD COLE

Saranac Lake, N. Y.

THESE are halcyon days for "liberty." The nation has happily observed its 150th anniversary of the Declaration. Up here in Vermont we have had our own proud demonstration over our own private Declaration of Independence one hundred and fifty years ago last January. Soon now the cohorts of military and civil organizations will be tramping up and down our streets; Vermont's native-born President will be addressing his erstwhile fellow citizens of the Green Mountain State; elaborate pageants will be reproducing the scenes of that August battle which decided over by the Walloomsac the "decisive battle" at Saratoga. If words, like women's hats, have a certain period of vogue (and it does appear that there has been a great run on such words, in turn, as "democracy," "efficiency," and "self-determination") it looks as though "liberty" for a few months now had been having its innings. It may have nothing to do with the thesis, but it is interesting to note that a magazine which is proving to be the runner up for the Saturday Evening Post is a youngster in the field of five-cent weeklies called by that very name, "Liberty." Incidentally, it carries at the head of its editorial column each week that despicable sentence of Decatur's which, if followed consistently through, would mean the end of all real liberty, "My country, right or wrong!"

One of the noisiest advocates of this great idea of liberty is, of course, the courageous defender of his personal freedom of drinking intoxicants, when, where and as he pleases. Little matters like a Constitution, national acts and State laws are not to deter him from that prized possession, that sweet word, his "personal liberty." With a magnificent courage which (he thinks) links him in spirit with such adventurous souls as Washington and Jefferson and Stark, he boldly flouts law, or hires someone else to flout it, in order that he might preserve that

precious "liberty" of having his toddy—the percentage of alcohol, the effect on youth and society in general, notwithstanding.

Women, too, have unfurled their banner of liberty on platform and in press. They daily remind the impotent men that they have become "emancipated." And there is no questioning the fact that the sex called "weaker" has certainly worked itself free from a lot of things. There are long skirts, and long hair, and petticoats, and house drudgery and, quite successfully, child bearing. The bishops of the Anglican church have concluded that their freedom from obedience to husbands might as well be recognized in the ritual of the marriage service, as it has long been acknowledged in actual wedded life; and the word "obey" is recommended for deletion in the prayer book. In face of the fact that the proportion of divorces continues to increase so much more rapidly than marriages, it appears that "liberty" from high and holy matrimonial vows has been also quite largely obtained. What, now, is a little matter of promises "for better, for worse; for richer, for poorer," taken deliberately "in the sight of God and these witnesses," when "incompatibility" emerges at home, or the great matter of "the emancipation of woman" is at stake?

Reared in an atmosphere so alive with freedom to act without scruple for laws or promises, it is only natural that a crop of youth has appeared vociferously raising this same cry of liberty. This "revolt" of which we hear so much is not something that the modern youth has worked up by himself; he has simply "caught it" from his patriotic and liberty-loving papa, his emancipated and self-expressing mamma. Breathing in, during childhood days, this invigorating air of a "sweet land of liberty" and a home of unfettered and uncramped personalities which shun responsibility, it is the most natural and logical outcome conceivable that to-day's young people should laugh at conventions and old-fashioned moralities and should be determined to find a short cut to wealth—a short cut of emotional thrills, despite all that the state and the church may say. Young people in this freedom-loving period resent hotly anything which is compulsory—chapel, classes, auto-less college education, speed or liquor laws.

Thus, men, women and children all are saying it, or shouting

it. Everywhere political, social, educational, religious activities show its working in the minds of men. On a bright pink, if not a red, pennant, the old revolutionary word "liberty" is fluttering gaily to the breeze. One might gather from much of the modern brave talk about liberty that the old emancipators like Washington and Lincoln and Wilson had not thoroughly accomplished their work and that the time was now ripe for some general uprising by long-oppressed thirsty men, abused wives, crushed and mute young people—some new and noble crusade for the rights of men, women and children!

But now, along with the rising tide of "liberty," there is just as tremendous and unavoidable a tendency toward limitation, or "law." It may not be so popular a word, but "law" represents something which cannot be evaded in this present complex order of civilization. Popular or not, something over fifteen thousand brand new laws and regulations were turned out last year by the legislative mills of the Union and its States. They represent society's recognition of the fact that something has to be put over against all of these boasted liberties of a hundred and ten million or so of separate individuals in this land of the free. So long as a man lives, solitary, in a hut in the wilderness, he may boast of and exert all the liberties he pleases. But when he plants his "house by the side of the road where the race of men go by," and especially if they go by in high-powered automobiles, and especially, again, if somebody else lives in the house with him, and especially, again, if there are other houses by the side of the road and the people in the same are looking for clothes and food from the same producers, then his liberties must be considerably curtailed. Then limitations, or laws, come into being and have to be kept, cheerfully or no.

Now the house of humanity is getting terribly crowded, the partitions are so thin that a whisper can be heard from parlor to pantry. The road in front is becoming jammed with traffic of vehicles boasting from one to eight cylinders, and even the air is getting fairly well cluttered up with freight and passenger ships. The machines in the hands of men are becoming more and more deadly, in every sense. So it becomes almost inevitable

that somebody will be hurt, if, indeed, the whole blessed house, the road-full and air-full, are not blown up. Certainly there never was a time since men started living together when liberties and caprices and personalities and instincts required any more careful and wise limitations than now.

As a matter of fact, there never was actual independence on the part of individual or State, anyway. When the thirteen colonies made their memorable declaration that they would be independent of George the Third, they simply made themselves dependent upon George Washington, Thomas Jefferson and Benjamin Franklin. When the stout-hearted Vermonters, six months afterward, resolved that they would be free from both New York and Great Britain, they found that they were only the more entangled and dependent: Rutland and Bennington, Shaftsbury and Pawlet, Granville and Vergennes. The really self-sufficing, free individual is unthinkable. The blatant boaster of his personal adequacy and freedom from "entangling alliances" can hardly get through dressing and breakfast without realizing, if he thinks through, how dependent he is, in the commonest matters of daily routine and diet, on the ends of the earth. The news dispatches every morning reveal how impossible it is to stage even a quiet little Presidential election in Nicaragua without alarming the diplomats in Washington; how women in America cannot begin bobbing hair without throwing forty thousand Chinese girls out of work in the hair-net factories of Shanghai. If it were true in the first century it is a million times more true in the twentieth that "no man liveth to himself; no man dieth to himself. . . . We are members one of another. . . . I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." Persons and nations and states and races are indissolubly and delicately interlinked. Absolute freedom and self-expression is non-existent—except, perhaps, in asylums. Wherever there are ordered society and happy, prosperous people, there is limitation—law.

Here, then, is the dilemma of to-day: An increasing demand for and evidence of liberty; a resentment of infringement upon personal pleasures and development; a restlessness under rules;

and alongside of it an absolutely necessary demand for adjustment, compromise, "rules of the game." Men bound to be free; but men bound to respect others' freedom or live in intolerable conflict. This is democracy's poser. This is the narrow channel between Scylla and Charybdis which the stream of modern life must navigate. The problem seems well nigh as insoluble as the old predicament of the irresistible force coming in contact with the immovable body. The difficulty of finding some reconciliation or adjustment between these two mighty forces is practically what causes such men as Russell and Mencken and Spender to despair of our Western civilization.

But it is not impossible that some solving word, or idea, might be found. There must be under heaven some principle which is big enough to become the greatest common denominator for these two contradictory tendencies. If some overarching thought, some reconciling word, might be discovered it would, without doubt, be humanity's greatest boon. When two opposite forces are related in the right manner, the resultant is a power beneficent and mighty. It is the resistance principle which gives us the incandescent light; the explosive principle which gives us the powerful automobile cylinder; the expansive principle which gives us the locomotive engine. A man and a woman, with strong personal individualities and wills, united in a marriage of love, and these two wills brought into the right relation through love, result in a character and force which is much greater than one plus one. As Longfellow expresses it in *Hiawatha*, "As unto the bow the cord, so unto man is woman": the tougher the bow and the stronger the string the better is the propulsive power. The more opposite the trends, the mightier is the thrust *when the right relation is introduced*.

The word which is fit to stand alongside of and bring about the needed reconciliation of liberty and law is *love*. Love is the "common denominator" which can bring order out of this chaos. It is the solving and apparently the only solving principle for these strong contradictory tendencies. When these two come under the dominance of this third word, harmony and progress result. This is true because one of the characteristics of love is to



limit itself. It chooses its own self denial; it makes its own law which is sometimes more exacting and always more salutary than any imposed upon it. And choice of one's own rules and governor is really what liberty desires. Not to be free from all restraint, but to choose one's own; not to be actually independent, but to select what one will be dependent upon. This is what Lyman Abbott called "the inextinguishable desire." A fair government is one "derived from the consent of the governed." Millions of pious people choose, during Lent, to make a certain fast, to renounce what they dearly like, and they obtain spiritual and physical good therefrom, nor think themselves slaves; they *choose* their fast; it is not imposed upon them. In this way, love finds the way through, sees the way out, navigates the rapids, for love "seeketh not its own . . . suffereth long and is kind . . . will eat no meat while the world standeth . . . is the fulfillment of the law."

Love is this adequate principle, too, because love is constructive. This flaming passion for liberty is too often purely destructive. It levels the palaces of the Czar and destroys private property; it flouts unwelcome laws and irksome conventions of morality. But it fails to build up something better. It destroys images, but offers no better object of worship. As an aged professor emeritus, Dr. H. W. Farnham of Yale, declares in the Yale Review, "Liberty is the most overworked slogan of the present time." To the early Puritans, he says it meant freedom to worship; to some descendants, freedom to buy a cocktail. "The common weal, the *blessings* of liberty, not absolute liberty or the crude egotism of the individual," is the real test of these laws. Love offsets this "crude egotism" which so often is merely destructive, by a positive and constructive "urge to perfect." "Knowledge puffeth up ("liberty" smaseth up), but love *buildeth* up."

The climax, and the saving climax, to this trio of words is in line with the universal and enduring laws of life, or, to use Trine's phrase, "in tune with the Infinite." Anything which does combine and reconcile law and liberty, self-control and self-expression, must be something which is in its very essence "of the nature of things." Nothing transient, or local, will serve. Something as

big as life itself, and as lasting as God, must appear on the stage. If there is one thing that does seem to be the essential quality of God and the nature of his world, it is love. In a recent number of the *Atlantic Monthly*, R. C. Hutchinson maintains that if Christianity is to endure and become the universal religion it must needs have some one vital and universal thing about it. That thing, he admits, which gives it likelihood of outliving Mohammedanism, and indeed every other monotheistic religion, is its doctrine of love. Any man who strives against love is perfectly sure, in his heart of hearts—no matter how loudly he may proclaim “liberty” and “law”—that the stars in their courses fight against him; for “God is love,” and at the heart of the universe is an intelligent, constructive and progressive love. Drummond is right in heading his masterful analysis of Paul’s Hymn to Love “The Greatest Thing in the World.”

It is noteworthy, by the way, that this man Paul, who wrote the world’s greatest apostrophe to love, had found in his own experience this very reconciliation between liberty and law, had felt this divine, embracing principle perform the miracle in his own soul. If ever a man was racked between two diverse impulses, freedom and constraint, “rights” and “duties,” expression and repression, that man was the graduate student of Rabbinical theology who had seen a Christian freely and happily die. And the peaceful “resolving” of this divided personality, the cessation of Paul’s “kicking against the pricks,” was achieved by his new birth in love, mediated by his Lord. Out of the maelstrom of hostile forces which kept him miserably bound to “this body of death,” Paul was rescued by being caught in a higher and mightier principle of love.

Evidently then, the solution to this problem of a society which is torn between two great, dominant ideas is to get people to become fine, bold and whole-hearted lovers of the Best. Just as many a man’s disturbing complexes have been put to rest by his “falling in love,” maybe humanity’s “long divided heart,” “fixed on this blissful center,” will find rest. To induce men and women and young people to fall in love, intelligently and unreservedly, is the supreme test. It is not, in this connection, a matter of

eugenics either. It is an affair of individual salvation and social redemption, a matter of the very existence of men and peoples. For either men will have to learn how to love wisely and magnificently, or be blown up by each other's hate-driven explosives.

President Emeritus Thwing remarked lately that law is like currency: when there is too much of it it depreciates in value. As a substitute, therefore, for the multiplying thousands of laws by which we are trying to regulate our liberty-loving citizens, let us introduce just one great, adequate and everlasting law, the law of love. To fall in love with the One who sets men "free indeed" and to become a grateful "slave of the Lord Jesus Christ" as Paul liked to say, that is the way to properly poised liberty for both a man and a race. That suggests the Prayer Book's fine old phrase, "In whose service is perfect freedom."

For the bewildering cross-word puzzle which is presented by youth revolting, adults quarreling, races arrogant and nations suspicious, there is but one word which will fit in to bring coherence and meaning out of the apparent mess of contradiction and confusion. And that is a one-syllable word with four letters, "l-o-v-e." And now abide liberty, law and love; "and the greatest of these is love."

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### MUSICAL MYSTICISM

Come with the heart to this world,  
A speechless world, a book without comment!  
Lo! in its heart there is a music,  
Music of eternal sea of joy.  
Live amongst all, live with open heart,  
Live straight in the open house of life;  
Walk in the highway in search of King's Palace,  
Walk in free air under the free sky!  
There is a secret tune behind all music  
And a secret scent beyond all scent.  
Blessed, thrice blessed he that thirsty in his soul  
Seeks the hidden, behind all, as his goal.

—From a new poet of India, Sashankamohan.

## THE IMPACT OF AN ADEQUATELY TRAINED LEADERSHIP

EDWARD DELOR KOHLSTEDT

Mitchell, S. D.

### I

LIFE, leadership and service are tremendously significant words in the vocabulary of to-day. With faith, hope, love, destiny, and others of like caliber and import, they can be far more easily portrayed than defined. When words are clothed with flesh and blood, personified in terms of leadership, endowed with spiritual dynamic, commissioned to sacrificial service, satisfactory definitions become increasingly difficult.

### II

Leadership prerequisites constitute a vital consideration in a world crammed with challenging service opportunities.

In a recent rectorial address to the student body of his Alma Mater, Saint Andrews University, Scotland, Sir James Barry playfully proposed the establishment of a chair for the reading of faces and suggested the sort of man its occupant, the professor, must needs be: "a sublime philosopher, as well as a glorious optimist, who can charge the minds of his students with the glowing truth that what their faces are presently to be depends mainly on themselves."

Seriously, I wonder whether there ought not to be a place, somewhere in our cultural program, for a chair of applied current events, buttressed by an adequate spiritual perspective, that will serve to bridge the all too frequent chasm between letters and life. It does seem as though we really need to cultivate greater intimacy between learning and living, theory and practice, the academic assumption and the laboratory of human experience. For such a chair the professor would need to be a well-informed student of human affairs, thoroughly conversant with the trend and significance of world movements, an able interpreter of the signs of

the times, a scientific analyst of local and general conditions, a superbly poised Christian statesman and world citizen, a composite character: chronicler, historian, poet, philosopher and prophet.

Unless the college student and the representative citizen can be vitally interested in and persuaded to give serious and constructive thought to the living issues of the day; to appreciate the relative value of factors that enter into the reckoning and determine the status of our social, economic and political life; to intelligently grip the meaning of proposed world policies and programs for human betterment, how can they hope to sense the significance of the grave responsibilities and priceless privileges of our exacting twentieth-century citizenship or qualify for a leadership that must function more effectively than heretofore if their generation is to make a proportionately substantial contribution toward the sum total of good in the world?

Shortly before his death, I heard the late President Marion L. Burton of the University of Michigan, in an impassioned appeal for recognition of and devotion to the highest intellectual and moral standards, urge concentration on the cultivation of fundamentals. Among other considerations, Doctor Burton pleaded that

"we must modernize as well as arouse and stimulate the student; give him certain mental furnishings that will enable him to reckon with the present and grapple with the ramifications of future problems. But the student must not only become world-minded; he should also have an unconquerable respect for the Constitution of the United States and the fundamentals of American liberty. His respect for law and order should be such as to enable him to resent with all his outraged sensibilities a slur upon the Eighteenth or any other amendment to the Constitution of the United States, which is expressive of the will and voices the collective conviction of our people."

With all the impact of his dynamic personality, Doctor Burton emphasized his realistic portraiture of current lawlessness by suggesting a slogan with the spirit and letter of which I am in hearty accord: "Get into American citizenship or get out of America!"

Addressing a group of prominent educators from every section of the United States, gathered in Washington, D. C., some

months ago, Herbert Hoover declared that what was most needed in this country to-day is a mobilization for peace and the things that make for righteousness, similar to the general mobilization that took place during the war period. After extensively debating the question of an adequate incentive to bring about such a mobilization, it was agreed that education is indispensable but, in order to accomplish the purpose in mind, the whole educational process must be motivated by a spiritual incentive. In other words, that group of twenty leading college and university presidents, not a minister among them, unanimously voiced the conviction that the spiritual motive is the only adequate incentive to constructive leadership and pledged their utmost efforts to develop more religious life on the college campus.

### III

The service motive, plus a balanced culture of both mind and heart, determines the character and effectiveness of leadership in every field of human activity. Enriched by the Christian viewpoint and interpretation, supported by the service motive, challenged by the spirit of adventure, a thoroughly trained leadership ought to be able to qualify for every emergency and bear its finest fruitage. The Man of Galilee, who is a perfect personification of that ideal, constitutes the world's supreme exhibit in constructive leadership and sacrificial service.

In a message to the National Council of Congregational Churches assembled in Washington, October 20, 1925, President Calvin Coolidge said:

"I do not know of any adequate support for our form of government except that which comes from religion. The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they greatly increase the power for good, likewise increase the power for evil. An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I know of no source of moral power other than that which comes from religion."

Recent world history bears eloquent testimony to the need of a larger proportion of the type of constructive leadership and sacrificial service for which we are so greatly indebted to Chris-



tianity. I venture the opinion that the learning which is not undergirded by spiritual considerations is more dangerous, in terms of local and general leadership, than the faith of the untutored. One of the most pathetic exhibits in human experience is the spiritual poverty of a highly trained intellect, in the development of which the great eternal verities have had little or no vital consideration.

A little more than a year ago, I attended what I believe to be one of the most unique banquets on record. It was held in the New Hotel Nicollet, Minneapolis, my native city. The mayor and former mayor, the chief and ex-chief of police, quite a number of prominent police officers, a large contingent from the general force, eight or ten judges from the various criminal courts and a small body of citizens, among whom I was privileged to be numbered, constituted the participating personnel.

What was the occasion of so unusual a gathering in one of the finest hotels in the Twin Cities? The frankly avowed purpose of that banquet was to do signal honor to a man who, twenty-nine years before, had been figuratively and literally kicked out of town. He had worn out his welcome in the city jail; he had been driven from pillar to post; finally, in utter despair, the city authorities of that day, some of whom were present at this banquet, peremptorily ordered him to depart and never return. Yet here he was, as heartily welcomed as he had been previously banished: John Callahan, dubbed by the New York newspapers "Bishop of the Bowery" and for the past twelve years chaplain of the famous Tombs prison.

I shall never forget the significance of the introductory words of the presiding judge. Said he:

"GENTLEMEN: In presenting our guest of honor to-day, I cannot refrain from contrasting his message, which I heard last Sunday, with that of a recent guest of this city: a man with a pleasing personality, plus intellectual strength and abilities that have won for him national recognition. But his message is so fatalistic as to be utterly depressing to his fellow travelers on life's highway. The gist of that man's philosophy seems to be: 'We are all helpless creatures of fate; bond-slaves to heredity and environment.' When I ponder that sort of a message from the lips of a man of such intellectual brilliancy, then contrast it with the challenging words we are about to hear from to-day's very welcome

guest of honor: a man with a message sufficiently dynamic to transform life; to change a social liability into a social asset; to lift a man from depths of misery and shame to a place of respect, honor, constructive influence and leadership among men, it is my profound conviction as a criminal court judge that one John Callahan, with all his limitations, is worth more to Minneapolis than a score of Clarence Darrows, notwithstanding their intellectual brilliancy."

Scientific materialism has no constructive message. Learning that has compassed all fields of intellectual endeavor and is still agnostic relative to the personality and character of the Creator of the universe, voids the heart of humanity of all that constitutes life's real values. No type of leadership can qualify as "adequately equipped" unless it be the product of a balanced culture of both mind and heart. The world needs more of the leadership that constitutes a personification of the intellectual brilliancy of a Darrow, plus the heart warmth and dynamic faith of a Callahan. Christian education, vitalized by the spirit of an effective personal and social evangelism, embodies the only adequate solution to humanity's most crucial problems.

#### IV

According to prominent diagnosticians of present-day civilization, the validity of every claim to leadership in human affairs is to be severely tested by the "destiny deciding decades" that are registering current world history.

Interpreting the "Spiritual Outlook for Western Civilization," President Glenn Frank of the University of Wisconsin insists that "they will be challenging years to the man who has any sense of intellectual and spiritual adventure; they will mark a turning point in human history." With characteristic candor, he then proceeds to put the crucial question: "Will they be the beginning of another Dark Ages or the springtime of a new Renaissance," and adds, impressively: "The personal happiness of every man and woman now living depends upon the answer to this question."

His rather severe, though somewhat reluctant arraignment of pre-war Western civilization, with its pagan ideals of power and pleasure, includes Allies, Neutrals and Central Powers, whom

he judges to be jointly guilty of unholy compromise, the chief distinction between the adversary groups being that "the pagan ideals which the Western nations denounced and practiced, Germany openly adopted as her creed and practiced: power the goal of the state; pleasure the goal of the people. Political life had become paganized by its passion for power-at-any-price; business by its scramble for profits-at-any-price; social life by its devotion to pleasure-at-any-price. Pagan and anti-Christian ideals were leading Western civilization straight to destruction."

The present world situation is sufficiently serious in its aspects, sufficiently acute in its implications to challenge the most alert citizenry in every land. Nearly a decade after the close of the great "war to end war" international relations are still strained, in many instances almost to the very breaking point.

Even such seasoned statesmen and careful interpreters as Mott and Hoover frankly admit that there are more friction contacts in the world to-day, particularly in Europe, than there were before the World War. As John R. Mott graphically puts it: "Europe, Asia and other continents are diseased and imperiled: physical disease spreads death and reaps its millions of victims; political distempers in most malignant form cast seams of weakness across organized national life."

One sultry August day in the summer of 1921, three of us were crossing the valley of Verdun. Stepping aside from the beaten paths, we were ascending a less frequented incline, when one of the party called our attention to a rather gruesome sight: the skeleton arm of a soldier protruding from the ground. Said the guide: "Guess I better remove that." The living, pulsing hand of the man gripped the bony, lifeless hand of him who had once been equally alive with energy, to whom life had once been equally precious, and began to tug with might and main, but to no purpose. Finally, the guide gave up and remarked: "Boys, he won't let go."

There are some things that we must not forget, if we are to keep faith with that soldier boy, and thousands of others who suffered and died for what they believed to be a holy cause: international peace and amity. He will not let go until we have com-

pleted the task for the sake of which he made the supreme sacrifice. We dare not forget or become indifferent to so sacred a trust; we must frankly face the facts, however unpleasant, that have to do with our world problems; there must be a complete diagnosis before attempting a prescription; there must be a patient to justify the calling of a physician.

Summarize the post-war international situation—politically, economically, socially, morally. It presents a rather sorry spectacle: Europe, bankrupt; Russia, a charnel house; India, seething with her rising nationalistic movement; China, suffering the throes of bloody civil strife at a time when her national integrity is at stake; the Pacific Basin situation, pregnant with possibilities for world weal or world woe; Ireland, after generations of sacrificial effort to secure it, bathing her dearly bought liberty in the blood of her own sons and daughters; the governments of Mexico and other republics to the south threatened by internal disorders that invite bloody revolution—but why prolong the statement? The points of stress and strain in our own national life, the sore spots on our own body politic, which need not be enumerated in detail, are cause for the most serious concern on the part of all thoughtful, right-minded citizens.

We boastful Americans are so inclined to feast our eyes on the Statue of Liberty; to glory in the Stars and Stripes; to think quite exclusively in terms of our local and national assets, forgetting that there are also serious liabilities to be reckoned with. We enthuse over our wonderful experiment in popular government; pride ourselves on our amazing commercial expansion and sky-scraper cities; revel in the thought of our unlimited resources; emphasize the absence of traditional social strata; rejoice on account of the open door of opportunity to all, regardless of race, color or creed; exult over our educational privileges; and cluster our memories and affections about the altar of the Christian Church and the hearth of the typical American home.

Very well. These are assets that are priceless; they ought to thrill the heart and fire the imagination, but it is only a partial diagnosis. We may well glory in the achievements of our educational institutions, public and private, but it is sobering to

be reminded of the fact that there are more people in the United States, over nine years of age, who can't even read and write, than the total population of Washington, Oregon and California. We have reason to rejoice over the great ingatherings to the fellowship of our churches in recent years, but 56.1 per cent of the population of the United States is in no church, Catholic or Protestant. We ought to thrill over the wonderful development of our modern religious education program, but we dare not overlook the fact that more than 27,000,000 of our boys and girls and young people of educational age are in no Sunday school, Catholic or Protestant.

Marginal groups of our population, measurably beyond these idealistic social and spiritual influences, frequently a disturbing element in our national life, must be reckoned with in terms of spiritual as well as intellectual and social impact. Was it not in cultured Boston, within three hours of the declaration of the policemen's strike, that unruly crowds were parading the streets, committing depredations on every hand, with little regard for property or for life? We haven't forgotten the story of that Omaha mob which stormed the jail and actually burned down the beautiful structure in order to get at a luckless prisoner in an upper tier of cells, not self-control enough to permit the wheels of justice to take their normal course. And the frequent conflicts between capital and labor, resulting in armed camps, with the consequent destruction of property and life. Why? Because all too frequently the leadership on both sides is dominated by purely selfish, materialistic ideals. Periodic race riots and lawless lynchings stain our otherwise fair record and remind us of our liabilities as a people.

In Los Angeles, some months ago, it was officially proposed to condemn an entire block, ostensibly for park purposes. A bit of serious investigation revealed the interesting fact that every home in the block was owned by Japanese who, because of the law of eminent domain in California, were barred from again becoming possessors of homes elsewhere.

Early in February, the mayor of Atlanta had on his desk an action by the city council, awaiting his approval or veto, making it



a misdemeanor punishable by fine or imprisonment, for a colored man to shave a white man.

It is reported that in Evanston, Ill., not long since, a certain type of would-be American placed a sign before his gate one morning, proclaiming to all the world: "I am a one-hundred per cent American; I hate Niggers and Jews." The next morning his neighbor, who happened to be a Hebrew, went him one better. His sign said: "I am a two-hundred per cent American; I hate everybody." The implications are apparent.

## V

The perennial problem that challenges constructive leadership locally, nationally and internationally is the problem of the people and of their environment, coupled with the world-old, world-wide problem of sin. The factors that enter into the reckoning may seem new and intricate, owing to the complexities of our modern life, but it is the same old struggle against the world, the flesh and the devil. The problem may be more acute because our world is a far more compact world than that of our fathers. The means of communication and of transportation have been perfected until hitherto distantly related peoples are now near neighbors. To permeate this compact world neighborhood with the spirit of brotherhood; to produce a leadership dedicated to the cultivation of the fine art of right living, the adjustment of all human relations to standards of life and fellowship that will insure interracial as well as international peace and amity, a problem which education alone, strictly speaking, cannot solve, this is our task.

To an adequately equipped leadership, problem spells opportunity. Claims to constructive leadership in world service must be tested by more than a diagnosis; it is the adequacy of the remedies proposed that subjects leadership's claims to the acid test. To stop with a mere diagnosis, however scientific, means a gospel of despair. The diagnosis must be correct; the remedy proposed must be adequate. How shall we heal the hurt of humanity?

A constructive Christian leadership, thoroughly cultured in



mind and heart, dynamic with faith in God and the immeasurable possibilities of human redemption, challenges a broken, distracted world with one final proposal: the actual adoption of the spirit and program of Jesus Christ, the Prince of Peace, the world's supreme exhibit in constructive leadership and sacrificial service, the only adequate national and international solvent and cure for a world's ills.

History conclusively discloses the utter inadequacy of all lesser proposals in the interest of world peace and of the permanent improvement of human relationships: the Treaty of Versailles, with its many doubtful provisions; the Washington Conference, with its measurable achievement; the Genoa abortion, with its criminations and recriminations; the World Court, with its judicial atmosphere; the Locarno Pact, pregnant with hope; the League of Nations, with its priceless bonds of international fellowship, plus the heartbreaking negatives cropping out of its recent sessions, are eloquent with social significance.

Covenants among men and nations, secret and open, can have permanent value only when created in an atmosphere of right-mindedness and hearty good will. The recognition and adoption of the spiritual incentive as an international council-table policy is absolutely imperative. This is no time for Christian apologetics. Jesus Christ is not on trial in the world. He passed the judgment hall centuries ago. He sits upon a throne of power and speaks with the voice of authority. Not he, but the world is on trial: nations, governments, the world's economic systems, the whole social order, even the present forms of organized Christianity may be on trial, but "the Christ of the Indian Road" and of every other highway of life reigns supreme. World peace can never become a reality until the heart of the world is disarmed; the heart of the world cannot be disarmed until Jesus Christ is enthroned; he can be enthroned only in proportion to humanity's readiness to accept his leadership, receive his Spirit and adopt his program.

## VI

The challenge to leadership and service suggested by this generation's opportunity is of sufficient magnitude to thrill the

heart and fire the imagination of every man who has the courage to aspire to leadership and service responsibilities. A plastic, open-minded, disillusioned world seems to be ready for something better than it has had, for the most part, in terms of leadership. Every passing year adds emphasis to this conviction, cherished by our most constructive thinkers and scientific analysts of local and general conditions. Authoritative interpreters of the basic significance of present world movements, particularly those possessing the clarity of the Christian viewpoint, believe with President Glenn Frank that "we are in the morning hours of a spiritual Renaissance; a great, fresh advance of the human soul is about to be made; a world dream of vast moral renewal is simmering beneath the ill and confusion of our time."

Herein, it seems to me, lies the hope of the future, whatever the divergence of opinion relative to the specific type of leadership that shall be adequate to the test embodied in the challenge of a world's need and faith. Rather conclusive evidence of the fact that a gradual, though none the less certain readjustment of local, national and international conceptions, convictions, ideals and policies is finding more positive expression in behalf of a better world, is not wanting. Illustrations are many and varied.

Ten years later, during my third Milwaukee pastorate, general conditions had improved sufficiently to make it possible for me to win more than 500 people to the fellowship of the Christian Church in two years of service. Other ministers can testify to similar experiences. Since then the Eighteenth and Nineteenth Amendments have been written into the Constitution of the United States and there isn't a legalized brewery, saloon or grog shop in Milwaukee or any other city throughout the land, while legalized "red light" districts have been blotted out and American womanhood is now privileged to take her rightful place beside American manhood in the exercise of a voice and the assumption of administrative responsibilities in governmental affairs.

New York City invariably captivates my imagination. I shall never forget the vivid impressions of my first visit to New York City, nine years ago, nearly a year before the close of the World War. Coming down Fifth Avenue and Broadway's "Great

White Way," I eventually found myself in the heart of the lower East Side, that congested section, ninety-seven per cent of it foreign: Jews enough to make fourteen Jerusalems; more Germans than Berlin; more Irish than Dublin; more Russians than Lenin-grad; more Italians than Rome. Honeycombed with saloons and dens of vice, sunshine barred by skyscrapers and elevated railways, fresh air at a premium, fire escapes covered with the family wash, walks lined with carts from which wearing apparel and eatables of every description were being sold in the midst of the dirt and grime of that unsanitary district, streets alive with boys and girls of tender age growing up under the most hurtful physical and moral environments, I tramped those streets and alleys until I was footsore and heartsick and weary and my soul cried out in agony. Talk about London's traditional East Side? Personal contact with both convinced me that it is not a circumstance to New York's East Side.

Dr. Charles D. MacFarland, secretary of the Federal Council of Churches, offers the following exhibit in evidence of positive world progress since the Armistice of 1918 that ought to stimulate our faith:

1. Alliances. In place of the old alliances of three or four nations for the balance of power, hostile in intent, we have the nations of the world in one body, for humanitarian ideals and constructive measures for justice and peace. This society of nations has developed effective world commissions for health, education, prevention of immoral traffic, elevating conditions of labor and other great social interests which would make it worth while if it did nothing else.

2. Treaties. In place of secret treaties for more or less sinister purposes all treaties, good and bad, are now on record and the world knows what they are.

3. Armaments. In place of a constantly growing and menacing competition in naval armaments, we have the Washington Conference agreement, which is at least a partial realization of a new order.

4. Locarno. In place of the old balance of former alliances between contiguous nations, we have the effort to find security by processes of mutual agreement and disarmament, through the Locarno compact.

5. World Court. We have a World Court which has already settled more cases than our own United States Supreme Court did at first and in less time.

6. Subject Peoples. In place of the treatment of subject peoples by nations as entirely affairs of their own, we have the influence of world

opinion, which is rapidly changing the attitude of nations toward subject peoples in the direction of autonomy and freedom, so that the League of Nations may soon be powerful enough to enforce its compacts. It has shown its moral power to prevent war without invoking either economic or military sanctions.

7. *International Rivalry.* In place of nation against nation in their ambitions and ideals, we have in every nation two groups, one reactionary and nationalistic, but also one progressive and idealistic, and these groups of higher ideals are finding their way together.

8. *World Church.* While the churches were once nationalized and without significant world relations, we have had a world conference of the churches for the consideration of common ideals, while the American churches have had their first serious study conference on Peace and War.

Finally, I might add: the United States Senate has actually voted adherence to the World Court, Great Britain has hauled down her flag at Cologne, Germany has been welcomed to membership in the League of Nations and a permanent seat in the League Council and the signs of the times warrant the hope that the world is en route to a real Conference on Disarmament.

## VII

Conscientious Americans cannot fail to recognize America's paramount responsibility in world affairs. A Japanese leader at the Washington Disarmament Conference declared that "the world is looking to America for light and faith." Internationally, America occupies a providentially unique position: the supremacy of her place of leadership ought to thrill her heart with justifiable pride; the supremacy of her responsibility ought to keep her humble before the God of nations and make her generously considerate. If it be true that the world is looking to America for leadership, then the Christian forces of America must see to it that America shall not fail the world in this crucial hour by insuring to that leadership the impact of an intelligent, vital piety.

A humbled, broken world frankly acknowledges its dire need: old foundations have crumbled; seemingly solid supports have given way. Like the disciples of old, with life itself at stake; like the soldier of yesterday, still suffering underneath his purposeful smile, humanity asks in all seriousness: "Where do we go from here?" The present period of ethical uncertainty, social

and political unrest, economic disturbance and general readjustment demands a new emphasis on the stabilizing influence, constructive policy and program of an intelligent, adequately equipped Christian leadership. Herein lies humanity's hope for happiness.

If, in this hour of challenge to sacrifice and service, a man can live so superficially that the pang of the world pain never strikes deeply into his own heart; that he never stumbles under the burden of life's tragic inequalities; that he never shares the agony of a wasted, misspent life, a lost soul, whether individual or national—if he has no heart for these things, there can be no enthusiastic response to service opportunities. But let his soul become saturated with a consciousness of human need; let him realize himself a citizen of the race-wide democracy of suffering; let his life be surcharged with the dynamic of a virile, functioning faith in God and man—then everything in him that has kinship with God and man will be dedicated to the service of humanity.

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### LOVE AND PROGRESS

And to the Father of Eternal days,  
 And fairest things, that fairer yet will be,  
 Shall I no song of adoration raise,  
 While Passion's world, and Life's great agony,  
 Are one dread hymn, dread Progressor! to Thee?  
 Thou, Love, art Progress! And be thine the praise  
 If I have ever lov'd thy voice divine,  
 And o'er the sadness of my slander'd lays  
 Flings its redeeming charm a note of thine.  
 Oh, Gentlest Might Almighty! If of mine  
 One strain shall live, let it thy impress bear;  
 And please wherever humble virtues twine  
 The rose and woodbine with the thorns of care,  
 Thriving because they love! Thy temple, Lord, is there!  
 —Ebenezer Elliott, 1781-1849.

THE PROBLEM OF SUFFERING AND THE BOOK  
OF JOB

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THE question as to the right attitude to the inauspicious phases of national or individual destiny, that even after the end of the World War occupies a prominent place in contemporary thought, has received, in the course of the millennia, chiefly the two following answers:

Far-looking and valiant personalities have always and everywhere regarded the onslaught of evil as a not unwelcome opportunity to rid themselves of some of their weaknesses and to prove their heroism. Such as these were, for instance, the Stoics: if we recall some of the heroic themes treated by Cicero in his *Tusculan Disputations*—"On enduring pain," "On the contempt for death," etc.—we have a vivid picture of the granite-like firmness of this mental attitude.

Other spirits were led by that evil manifested in some natural phenomena and in some phases of the course of history from which no human life is entirely free, to a pessimistic frame of mind. Homer gave expression to this note of despair in the words, "There is nothing, of all that breathes and lives upon the earth, more wretched than man" (*Iliad* 17. 445). From such a view developed the passive unconcern and the sluggish supineness toward the impressions and tasks of life characteristic of Buddhism; and in our day the apostle of pessimism, Arthur Schopenhauer, has presented the renunciation of the will to live as the human ideal.

With keen anticipation we turn for an answer to the book of Job. From a mere literary standpoint the poem occupies a high place in the classics of the world: the vastness of the problem, the nobility of the imagery, the brilliance of the diction, the boldness of the satire, the passion in the search for the truth attract us to this masterpiece. Not without reason Lowth (1753) compared Job with *Œdipus Coloneus*; Herder, in his book on the spirit of Hebrew poetry (1782), praised it enthusiastically and



classed it with Ossian; and Hartmann von der Aue, Dante, Milton, Klopstock, Goethe regarded it as a model.

How does this famous work treat the problem of evil? How does it explain the suffering of a man of great piety and high moral ideals? Is there reason for calling it "The Song of Songs of Pessimism"?

## I

The latter title is given to the book of Job by Friedrich Delitzsch in his study of the poem. His reasons for this opinion are as follows: "When a man truly religious in thought and deed is stricken by God with a serious sickness and languishes painfully he can no longer believe in a righteous God. When a pious nation is attacked unjustly by a stronger one, when the enemy plunders, kills, persecutes, leads helpless innocent women and children into captivity and abandons them to a death by starvation while God, in spite of all prayers, remains indifferent (Job 24. 12), so that those who are sincere in their fear of God do not live to see the day of retribution (24. 1), then man is forced to admit that God is the opposite of a just judge" (9. 24). Through considerations such as these, according to Delitzsch, the author of the book of Job was led to the darkest pessimism in his philosophy of life, coming back again and again to the only solution, namely, that God is and remains an angry deity, withholding from man his right.

But is this opinion well established? Let us consider the words of Job dealing with the wrath of God: his pessimism could only rest on the assumption that the divine anger is a passion without justification, a capricious mood such as has been attributed to Jehovah by some modern critics.

To begin with, the anger of God with which the sinners are threatened is not without some justification, even in the speeches of Job. "They (that is, the wicked) shall be brought forth to the day of wrath" (21. 30). This implies that the evildoers are not always punished immediately, but it recognizes at the same time that they have to fear a future judgment. In harmony with this view Job warns his opponents thus: "He will surely reprove you, if ye do secretly accept persons" (13. 10), or again: "Be ye afraid

of the sword!" (19. 29.) So the divine wrath is not, for the poet, a blind eruption of a cosmic force; it knows its right aim, namely, the wickedness of man.

As to Job's own suffering, it appears clearly from two considerations that the poet did not think that "God is and remains an angry deity, withholding from man his right."

The poet, from the negative point of view, makes his hero state clearly that, although not an evildoer, as his friends assert, he is only relatively innocent: he makes him speak regretfully of "the iniquities of his youth" (13. 26) and utter the wish: "If it were only possible to derive a pure man from an unclean one!" (14. 4.) As a member of an imperfect race, he had no occasion to claim that God withheld his right; all he could hope for was that his destiny would correspond to his relative innocence.

But in a positive manner the author makes it clear that his hero does not regard the Deity as permanently incensed and essentially unjust, for he pictures Job as constantly turning to God, appealing, so to say, from the God of the present to the God of the future. "O earth, cover not my blood, and let my cry have no place" (16. 18). Just as the blood of Abel once had a claim to divine punishment, so Job's cry for justification should not go up from the earth without results. Job dared look forward to a trial in a higher court, and the conviction of his innocence gave him, in spite of his present fate, the assurance that finds utterance in the words, "Also now, behold, my witness is in heaven" (16. 19). And, since his complaints and denunciations are brought forth only by his unbearable pain and by the accusations of his opponents, subjectively he does not feel severed from God and can therefore say, "Mine eye poureth out tears unto God" (16. 20).

## II

Not many will probably ask why the author put in the mouth of his principal character such contradictory statements. For could he not wish to picture in him a man striving to reach a satisfactory solution to a problem of philosophy? Goethe, in his *Faust*, and many other great writers pursued a similar aim. We do not misunderstand the purpose of the poet when we look for a

development in his hero; he clearly wishes the reader not to listen exclusively to one group of utterances (a fact that is rarely noticed) and not to allow the first impression to be final.

Here is my evidence. In the first monologue, by which Job breaks his protracted silence (3. 3-26), Job utters complaints of titanic violence, cursing the day of his birth and shattering in his frenzy the cosmic order. But in the very first speech of Job in reply to his "friends," he tells them: "Do you imagine to reprove words? Still the speeches of one that is desperate are as wind" (6. 26). The words of the first monologue are thus called "words of one that is desperate," adding that they are "as wind." With remarkable psychological insight the author perceives that the words uttered under the pressure of pain are nothing but empty sound-waves; they belong to physiology rather than to psychology, they represent an automatic reaction of the nervous system to the acute perception of pain.

Other words of despair of Job have their source in his utter desertion—even his wife has forsaken him—and in the bitter censure of his so-called good friends. "Is my strength the strength of stones? Can I hold out, when to him that is in despair even from his friend comes vituperation?" (6. 12-14.) The opposition of bitter adversaries drives a man to extreme statements.

The poet himself thus wishes the reader to regard some of the words of Job as dross to be removed from the metal that is being purified. The violence of the desperate cries of Job decreases through the poem; there is nothing quite so volcanic in force and heat as the very first words of Job (3. 3ff.), "Let the day perish wherein I was born. . . ." It is therefore clear that neither the words uttered under the spell of acute pain, nor those brought forth by the cruel opposition of his friends (in general found in the first part of the book), contain the clue to the correct understanding of the author's philosophy of life: we must look for it in the calmer statements of the latter part of the poem.

### III

To understand its attitude to the problem of suffering we must go to the words Job utters after he comes again to his senses, emerg-

ing purified from the fire of affliction. According to these, the divine wrath does not smite an entirely innocent man, and the Deity remains the supreme court of appeals in universal justice.

No: Job is not, as Friedrich Delitzsch declares, a person "led to the darkest pessimism in regard to his whole conception of life." On the contrary, he is a man who, when surrounded by the night of sorrow and deprived of human assistance, reaches out, with assurance of victory, above the firmament, to obtain from there light and comfort. The main character of this drama asserts with increasing boldness that the answer to the problem of his suffering must come from the universal spirit (31. 25-27). At the close of the book (38. 1ff.), the ideas that in the beginning of time constituted the divine plan of creation and later became latent in the universe, are manifested vividly before the inner eye of Job. The meaning of this vision is in no way pessimistic.

When man directs his gaze to the cosmos, he discovers in it numerous phenomena before which he stands in wonder and perceives the transcendent intelligence of the cosmic mind. Shall he not conclude that this universal intelligence penetrates all recesses of totality? Shall he not attribute to it a wise purpose even in the small portion of reality that, according to the human mind, is to be classed as evil? Shall he not be further forced to admit that human history, with its high and low tides, is being led by that same universal supreme mind to luminous summits? How shortsighted to forget this, when a phase of one's fate seems to be without reason or purpose! The right attitude in such a case is for man to let that disturbing event serve to purify his own self.

In conclusion the book of Job does not give expression to "darkest pessimism" nor to passive sadness. On the contrary it agrees, in its attitude to evil, with the voices of the Stoics, of the heroes dying for home and country, with the hymns of the martyrs of faith. The dominant theme, ringing at last above the several tunes of the symphony of Job, is that line harmonizing with what is deep, far-reaching, and valiant in the human breast, "Yet will I always cling to Thee, O God." As Goethe said, this makes the epochs of faith the greatest ones in the history of mankind.

## THE WIG-WAG OF THE SOUL

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WITH a disposition to flaunt all that the good teacher had said Magnus Lodbroke came away from the classroom where Doctor X had given a free lecture to all who would hear him, on the subject of "The Sixth Sense."

Magnus had interrupted with garrulous questions: "Can the soul be defined in the sense in which the body is defined? What constitutes the head, the brain, the heart, the breath, or the stomach of the soul? If the soul can feed, it must have a digestive organ. As the soul, if it exists at all, inhabits the body of a living man, where is the throne of the soul?" To all of these the patient Doctor simply smiled, and waited for another question which he knew would come.

"Have you, or has any man, ever seen a soul?"

"No, but I have seen men with living souls in them."

"One more question, Doctor, please. Have you ever seen, in distinction to this, living men without souls?"

"No, but I have seen living men with souls well nigh dead."

Naturally the mood of Magnus Lodbroke, for that evening at least, was not bent on serious study. About ten o'clock, or later, he and a group of students were down in the gilded drinking parlors of the so-called Simon's Café. Simon was a Jew. He ran a high-toned, elegantly appointed establishment, catering particularly to the class of folks who enter places of this kind—people with an air of abundant prosperity. A man with rough hands and homespun clothes would meet refusal of entrance at the door, and would suffer eviction should he by chance slip in. A woman without an apparel of evening dress was equally unwelcome. Said group of students had each a companion, the flash of fashion and the pink of form.

They occupied a private parlor. Upon a magnificently ap-

pointed table, where a sumptuous dinner had lately been served, stood an array of bottles with contents mellowed by years of storage in the cool cellars. Each bottle, still uncorked, stood on a separate tray, and around each, glasses corresponding in number to the persons present. Although the stock in hand was as fine as any that ever graced the tables of regal throngs, or sham aristocracies, there was sufficient strength in it to reduce the entire company into a drunken stupor. Of course it did not.

Out in the ballroom there were music and dancing. There were too many people for comfortable maneuvers, so the student group with their companions preferred the dim lights and the pleasant fumes of the private parlors.

The evening was enlivened by stories, now and then some petting, and over and over singing snatches of various songs, particularly drinking songs. They surely had a good time. As usual drinking crowds and drinking songs are not inducive to strong soul sense.

Once there was a lull in the animated vivacity, and the argument with the Doctor of Philosophy on the existence of the soul came up. The good proverb says: "When wine goes in, wit goes out." Without any argument in the matter the patrons of Bacchus admit just the opposite: "When wine goes down, wit takes the throne." Now Magnus felt that he could easily match the doctor if he were but present.

"Soul? There is no such thing as soul; neither soul, heaven, hell, God nor devil; saint nor angel. Look at that crowd out there; what is there to them? Just clothes; yards and yards of silks and broadcloths, long trails dragging on the ground; coats and trousers, earrings and brooches; finger rings, gold, tresses and draperies, covering human clothes racks; bodies that are bulging, fat and sleek; bodies that are shrunken thin, weazened and weak; but souls—Bah!—Lupin, uncork that bottle of champagne—What? The cost of it? Let that go. What will it profit us in the darkness of the grave to scrimp and save here. This is the place for wine and love. Solomon was called a wise man. He was a wise man. He found his salvation in wine and love; wine and love—the only blessings we get are temporal. Eh, ladies?"



The one nearest to him caressed him on the cheek. "Ah, you are just a dear."

As they all sipped their champagne with the complete air of complaisance, one threw a discordant note into the group by saying; "Souls inside of the bodies; souls weazened and weak; souls stripped and starved; souls dwarfed and blighted; but souls—"

"Forget it!" interrupted Magnus. "No more soul in man than in an animal. Man is capable of love; so is a dog. Man has a natural fear; so has the cat. The unnatural fear that man possesses is lack of intelligence; fear of a non-existent God; fear of damning a non-existent soul in an imaginary hell. Fear—"

"Yes," interrupted the other, "fear some ways gives evidence of a soul. You are afraid to meet some person who could not and would not inflict upon you any physical harm. Mentally you have a fear of meeting some folks. At a sight of certain persons your ruddy face would become as ashen as the soiled collars we send to the laundry."

"You say, you are afraid. Do you mean me particularly?"

"Sure, your soul will give its wig-wag signal as readily as any if you give it any chance at all."

"What's that? Wig-wag?"

"Let me explain. When I ran away, and took passage from London on an East Indiaman, on our way down toward the coast of Africa we were becalmed one night near the Azores Islands. As I stood watch, I saw a flashing of a light high up on some headlands. It was a wig-wag sort of light. It became more frantic as the drift of the tide was carrying us on. Reminding me of the wig-wag way a train man signals to an engineer, to warn him to advance or to stop, I imagined that it was a warning to us, so I called the mate. The mate called the captain, a young Englishman, a mere boy. He had been one of Baden Powell's original scouts. He took down the port light from the rigging and wig-wagged an answer. We all saw at once that the man on the bluff and our young captain understood each other. We were ordered to heave to; to lower a boat, and two of us, I and one other sailor, were sent to get the man from the bluff. To my surprise he was a runaway too, who had volunteered to go as extra ballast in a ship bound light

to an African port; that is, he had taken passage as a stowaway. When he became wretchedly hungry, he came out. The skipper was furious, and threatened to throw him into the sea, saying that he always jettisoned all needless ballast after he had tested out the performance of his ship; that the stowaway and a ton or two of rocks in the hold rather hindered his progress.

"The runaway believed that the captain meant what he said, and would throw him overboard into the sea. He begged the skipper to have mercy on his soul. 'Ha, that's a joke,' said the skipper. 'You have no soul.' 'That's what I thought too,' the sailor replied, 'until I thought you were going to throw me into the sea.' 'Fear, ah, no evidence of a soul. That is only a part of it. An animal is frightened as an instinct merely to save itself. A reasoning man is frightened at the consequences, not oblivion, but the life of the soul that gets its innings when the body is the weakest.' Finally the skipper compromised by setting the stowaway ashore on the Azores Islands. What did he run away for? Why, the same thing that I ran away for; ashamed to stay at home, and afraid of the offense my father would take at my manner of living. There was no harm awaiting me, still I was afraid."

"Enough of this palaver," said the bullying Magnus. "What wig-wag signals have you seen, or ever discovered from my soul?"

"Ah, none as yet, I admit. Your soul is weazened and weak, stript and starved, dwarfed and blighted. It has not had a chance. Still I trow, should the schoolmaster of Oseby appear on the scene here this evening, about the time you settle for this stuff with his, your father's money, you would—"

A chair in the hands of Magnus was raised in the air, and seemed as if about to descend upon the head of the man defending the idea of the soul, when a trusty appeared from, no one knew where. Magnus, on seeing him, set the chair down quietly.

The fear evident in the faces of the women changed to broad grins. The color in the face of Magnus became ashen. The facial expressions had changed perceptibly in a very few moments. Simon, the Jew, in some mysterious way, always managed to have one of his trusties appear whenever there was any danger of a brawl. He had the reputation of maintaining a very orderly house.

As the would-be bouncer went out again, the group burst into laughter, all but Magnus. He was too nettled to see any humor in the situation.

"Was that a wig-wag of our souls that showed in our faces as they grew white, and then grew red again? Is it the soul-sense that makes us ashamed of our actions and compels us to consider at times?" queried one of the party.

Scarcely had this remark been made when the trusty reappeared bearing a note to Magnus Lodbroke. It was in a small sealed envelope. Magnus opened it, growing very red as he did so. Could he mistake that handwriting? No. The schoolmaster of Oseby was at the door wishing to see him. He turned ashen pale when he had read the message.

"Tell the messenger," he said to the trusty, "that Magnus Lodbroke is not here."

"The note, mister; I must return it to the man."

Magnus reluctantly gave him the opened note.

There was no more laughter; no more mirth. Everyone appeared ill at ease. The soul in every individual was struggling; or was it asserting full mastery? They all felt guilty. They knew that they were worse than wasting their time; they were wasting their very lives, and also the life-long earnings of a noble father, who was making sacrifices for a son, naturally gifted beyond average mortals, with an intelligence worthy of the best training possible. The old schoolmaster was an ardent lover of Tegner, the late bishop poet of his country. His dreams had centered largely around the poetic gifts of his only son. He had prayed and hoped that Magnus might become a preacher of the established church, and possibly gain by practice the mastery of the poetic lyre laid down by the late bishop.

Ere the group was aware, the schoolmaster stood in the center of the gilded parlor. They all faced about fronting him. He was too thunderstruck to speak. His face spoke volumes of grief, of sadness, and of disappointed love. Some of the girls burst into tears, others hid their faces for shame. They all had seen the signals of a great soul, semaphore signals, but very easily understood by all. These came from a pinnacle.

Magnus too displayed soul-signals. These came from an abyss.

His school days were over. At his father's request he was expelled from the university. The old schoolmaster of Oseby, broken by grief soon went home to his God, praying with his last breath that his son might give his soul a chance, and that God would make him a saved man.

His schooling and training had centered around fitting him for one or the other of two occupations; one that he might become a preacher, an ordained priest of the Lutheran church; the other, a teacher of the public schools. His expulsion from the university slammed both doors in his face at the same time. A preacher must be a believer in God in appearance at least. Faith, piety, love for God and man, and a recognition of the soul were even more necessary requisites in the teacher. Every public school of his land was a school of religious training.

For a soulless man the job of a sheriff, a country policeman, or a public auctioneer seemed more suitable than a preacher's or a teacher's job.

Scarcely a year later and Magnus Lodbroke was occupying the position of sheriff and public auctioneer. He had convinced himself without a shadow of a doubt that he was absolutely right in the first place. No God—no soul—he drank, he swore, and lived the life of an abject infidel. Once in a while the old teacher's words would come back to him: "I have seen living men with souls well nigh dead."

There was a custom, especially among the very poor, when a person died to sell by auction all the belongings of the dead.

In a little cottage, near the king's highway, by the edge of a wood, lived a maker of wooden shoes. He married the daughter of a man as poor as his own father and as poor as himself. At the time of their marriage neither of them could read nor write. They felt rich because they were heirs to the privilege of living in the little cottage for life, on condition that they should pay a rental of ninety days' labor without pay on the big farm, this labor to be given whenever the landlord demanded it. It could be in the form of harvest labor, or weaving, or otherwise helping in the household in time of any need as in the case of sickness.

While the man made wooden shoes, the woman took care of two cows, milked, made butter, trained the cows to the yoke, plowed a piece of land, planted, harvested, sheared the goat, one sheep, and the dog. She carded, spun, wove, sewed, knitted, gave birth to two boys, and learned to read. She had only one book, a Bible, and she read that with fluency and ease; believing all it said from "In the beginning God" to the end of Revelation. She read it through to herself and to her husband in the space of a few brief years.

One day she received a message that three of the children on the great farm were sick, and she was summoned to come and help care for them. She went gladly, leaving her husband, and the two small boys to take care of themselves, the cows, the sheep, the dog and all. What had she to fear? She was strong and well, and had never had a sick day in her life.

It was typhoid fever. It ran through the entire family. One died. It took the entire ninety days, and the cottagers were glad that the rental service was paid for the entire year. They would have the whole summer to themselves.

Poor woman, she had used the best kind of common sense to avoid contamination, but she came home tired, and completely worn out. The disease finally beset her, and she died. There was consternation and grief in the little household. Mother was gone. They had an auction, and sold all her belongings. Magnus Lodbroke was the auctioneer. As usual he had his bottle along. He advocated that the buyers must be treated, or there would be no bidding. While others shuddered at piece by piece of the good woman's possessions (carders, spinning wheel, weaving stool, etc.) were offered for sale, Magnus swore and made coarse jests as he handled over and shook out garment after garment.

At last everything was sold. Scarcely a memento was left for the grief-stricken family to tuck away in loving remembrance of their loved one.

"Is that all? Yes, that is—No, here is the Book. No one here left that can read."

He picked up the Bible. There was a deathly silence. He opened it, and saw brown spots on the pages where the good

mother's tears had fallen when emotions from the depths of her marvelous soul had welled forth, now in mingled feelings, now in sorrow, now in joy. It touched even him. His soul gave him some trouble just then. He said it, but he said it very softly: "How much am I offered?" He felt choky. No one seemed to bid. Everyone glanced at his neighbor. None spoke.

Seated on his little stool, dressed in his Sunday best, his first little trousers and jacket, made of home-grown, home-carded, home-spun, home-woven wool, crudely cut, without use of patterns, and sewed without machine, mother's own hands plying the needle by dim candle light, little Otto, three years old, was struggling to get something out of his pocket. Holding a large copper coin up so everyone could see it, he stepped in front of the big gruff auctioneer. Tears ran down the faces of many persons in the little gathering. With a sob in his throat Magnus said:

"Sold," and carefully laid the mother's Bible in Otto's extended arms.

Little Otto placed the book in the sacred spot where mother had placed it so often. As she had always held it as her proudest possession, so her son, having carefully laid it down, clapped his hands and said:

"Muffer's boof, my boof. Me learn read by and by. Otto read to daddy, and to bruffer, and to sister when she tome, sister no tome yet, muffer said sister, baby sister tomin'; no tome yet but baby sister tomin'."

All eyes in the little cabin were wet now. Somehow there seemed to be something more than just physical phenomena in evidence. For the time being sympathy, compassion, pity, and love held sway. Magnus did not swear any more. He wept like a child. He was supposedly the best-educated man in the gathering, yet he had been convincingly instructed by a child. Where learned psychology and high-trained philosophy had failed, a little child had made a grand success.

There was present in that company just one person without a live soul sense, a blear-eyed town bum, a very common character in most towns in those days—a veritable "Little Hartley," harmless to be sure. His clothes were ill-fitting, and each piece of



a different pattern, or web of cloth. His feet were stuck into a pair of rubber boots of American make, a pair cast away by a man, a recent visitor to his native hamlet, from across the deep-blue Atlantic. On his head he wore a military cap with all the marks of rank and distinction torn off. He was so bedrunken and besotted that one would have thought him incapable of any impression of pathos of any kind, but those tears of the stalwart auctioneer were too much even for Peeloo. During the hour or so while the miniature auction had been in progress he had seen only one object, namely the auctioneer's brown bottle. In spite of the well-nigh opaque glass, as the light fell upon it, he could discern that it was less than half empty. Up to now the contents had just mocked him. Weeping was usually his best stock in trade, and he could shed tears copiously when begging a crust of bread, or a night's lodging, but when he begged for a dram, especially if aught of the article was in sight, his poor body would shake with convulsive sobs.

With quivering lips, and tears—squeezed-out tears; he was too hopeful to really weep—laying one hand upon the auctioneer's shoulder, and affectionately placing the fingers of the other hand around the neck of the bottle, he said:

"Brother! Brother! Here's where we need a swig or two of this. Here's where *we* need a swig or two of this."

"Brother?" queried the astonished Magnus, as he looked into the face of the bewhiskered, unwashed, and unkempt wretch by his side; "brother? H-ll," and he seized the bottle, and hurled it full force through the open door upon the stony ground outside. As the glass flew into fragments, the town bum sniffed the odors that arose; throwing himself on the ground he licked up some of the escaping liquid.

To Magnus Lodbroke everything was forgotten as far as the surroundings were concerned, with the exception of Otto and Otto's mother's Bible. But scenes of days past appeared in recurrent panorama before him: the schoolmaster of Oseby, his father—his mother he could not remember, because she had died in his infancy, but many evidences of mother's care and mother's love had been in the home; they came again now. Vividly his father

appeared, strong and rugged and austere. He himself, a lad, was seated on his father's knee hearing his dad read words he could not understand, talking in stentorian tones to a God whom he could not see. Other years were trooping forth, and the more recent were the more obscure. The years in the university, the trend of atheism, the current on which he had drifted; then the professor's words: "I have seen living men with souls well-nigh dead."

The scene in the café came back. The words about the wig-wag, the effort of the soul to express itself: no articulate language of the soul anywhere, but a semaphore language, plain and unmistakable. Give your soul a chance. "A soul stripped and starved, dwarfed and blighted, weazened and weak, completely lost, starved to death in a living body; yes, there it is," pointing in his mind to the outcast: "that's the only being of my acquaintance that is soulless, and still he is capable of craving a fellow's sympathy."

Magnus Lodbroke admitted to himself, in all sincerity for the first time in his life, that he believed in the existence of a soul. His soul had flashed out a message that had spoken volumes. For a long time his soul had tried to gain recognition. In convincing fashion this had come to him. At last an inner force mastered him.

"Mastered him?" Yes, he felt submissive, and it felt good.

Thinking deeply, his eyes fell upon the wretch sitting out there on the stone pile, disconsolate at the loss of the "swig or two."

"There," Magnus muttered, "sits the slave. His soul is enslaved. The enslavement of the soul shackles the body. My soul is master now, and I am free. 'The wig-wag of the soul?' Yes, I should say so. In the primitive mind the soul is but a diaphanous double of the physical body, an intangible material being, merely to be saved from hell in the years where eternity rolls. Otherwise the soul matters but little. The reality of my soul to-day is the live master, the predominant advocate, the guide for right and truth. It is the reason as the knowing activity, and the will as the moral activity. The soul here and now is a soul saved from hell. This soul is to be found in every man, if every man will give that soul a chance. Save the soul to save the man. Yes, that's I. I know now what it means. My soul shall henceforth be my master. With my soul as master I am a saved man and a free man."

## THE MARRIAGE AT CANA

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MATTHEW has been called the Careful Narrator, Mark the Enthusiast, Luke is known as a Great Physician and John as the Beloved Disciple.

John is the beloved of the Christ because he exemplifies love in his own nature. His impulses were from a loving heart, his mind interpreted the works of the Master from the standpoint of love, and his Gospel shows that the selections from all the wondrous works of his Master were the accounts which had to do with the love of the soul. And so throughout his writings he selects those essential events which may be used in his presentation of the one theme, love.

In the first chapter of the Gospel of John are three points made: the preparation for the coming of Christ through John the Baptist, the baptism, and the full acknowledgment of the authority of the Master when John the forerunner said: "Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is become before me: (in honor and power), for he was before me. . . . And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God."

In every reading of the Bible let us not question the facts as presented in the verbal narration. Take it for granted that the story is true; not necessarily that every stage of the narrative actually occurred upon the physical plane as a matter of experience, but that whatever portion of the Bible we may select may become a *true basis* upon which a vital interpretation may be made; an interpretation which transforms the idea embodied in the terms of physical happenings into the words of the spirit; into the consciousness of the life. Always, the value is not in knowing and believing the incidents, even those of the life of Christ, and even though the

words themselves may convey the most exalted thought surrounding the Son of God, but of transferring that thought to the individual understanding, and seeing the parallel in our own individual natures; that our souls may comprehend and see the glory of the unity of truth. Here and now each one may say: "And I have seen, and have borne witness that this is the Son of God"; and every soul in its inner consciousness cries out with joy: "Behold the Lamb of God!"

Let John the Baptist, that one crying in the wilderness, clad in skins, sustaining his body with locusts and wild honey, uncouth, extreme, represent the physical nature, strong and full of desire; and the active robust mind. Let the John who said of himself: "I baptize with water: but in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose," represent the natural body brought under control of a disciplined mind, softened and receptive, assuming its purified though subordinate position, acknowledging as master the soul. A body and mind prepared for the reception of the spirit and the indwelling of the soul to which both body and mind give place; this is the meaning upon which every aspiring human being may work.

And when the whole nature has surrendered to the power of the soul, the true life may begin upon a higher level, by gathering together all the faculties of the mind and powers of the body which are essential to the growth of the spirit unto the full measure and stature of Christ. As the disciples were gathered together with their differing characteristics and temperaments, so also are our faculties collected and brought to attention when the words of the Master may be heard: "Verily, verily, I say unto you, Ye shall see the heavens opened and the angels of God ascending and descending upon the Son of man."

John the beloved disciple, with his love nature, his understanding of the love of man in its purity and devotion, and his insight concerning the divine love of God, chooses to narrate first a miracle of love. Of all the miracles performed by the Christ and recorded by the evangelists, none save John has written of the marriage at Cana. Following the method of interpretation upon

an inner and higher level and as applied to the work of John the Baptist, the same principle shifted to the base of this specific account, may be used.

The story of the miracle is found in the Gospel of John, the second chapter, from the first to the eleventh verses, inclusive. Comparing the revised with the older version there are apparently slight changes made; but the revision gives a clearer thought and a more accurate meaning.

Reading first the lines referring to the water we have a familiar material basis as a point of departure: "Now there were six waterpots of stone set there after the Jews' manner of purifying containing two or three firkins apiece." Water in a symbolic sense always signifies mental and emotional processes. The six waterpots refer to the six senses, those open doors through which the knowledge of the outer world may enter the realm of thought. When the water of the mind and emotions is purified and becomes the wine of the spirit, the whole nature is uplifted and exalted. It is then that the truth behind all manifestation may be revealed in its full beauty and glory.

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to a marriage." There was the physical presence of the mother of our Lord with her understanding of the nature of her son, and also of the situation at the feast; and her part in relieving the predicament of failing wine. She also symbolizes the divine mother and the immaculate bride—the unseen guest at every true marriage. "And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

The presence of Jesus, his mother and the disciples leads one to suppose that the occasion called together family and friends in an intimate way. The mother of Jesus, knowing his power, appealed to him to save the embarrassing situation. But his apparent rebuke told her that his power was not simply to supply material lack, neither could it be done even to please a careful mother. To address his mother as "woman" seemed to place her with all hu-

manity. There could be nothing personal nor material in this act of necessity. Only the power of God must be made manifest. "Mine hour is not yet come" appeared as a final refusal, and yet the mother of Jesus, confident and undisturbed, said to the servants, "Whatsoever he saith unto you, do it." In spite of his discouraging words, mother and son understood perfectly.

In the interval between the request of his mother and the pouring of new wine, the guests pondered the dialogue of Mary and her son. The mental process of the company prepared them for the actual accomplishment of the miracle. Their minds were enlightened by full mental understanding. The "hour" spoken of was not a lapse of time merely, but a brief period of mental preparation for those who should observe the act of wonder; as we, who prepare our minds for the comprehension of God's works in us, do not reckon the process in terms of time but of accomplishment.

The waterpots were familiar objects in a Jewish household "set there after the Jews' manner of purifying," scrupulous as they were in their practices of physical cleanliness; and Jesus ordered them to be filled to the brim.

Let the man or woman previous to the soul awakening be abundant in physical and mental nature; let the water of the emotions and mental activities fill his capacity; let the water not be low in the jar nor stagnant, but fresh, purified, to the brim. The more water the more wine. The purer the water the more precious the wine.

And immediately this freshly drawn water reached its highest level it became living water, and the mystery of transmutation to the wine of the spirit was accomplished. And Jesus said: "Draw out now and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now."

In the regeneration process of the mind the servants are the



mental faculties. They have seen the miracle performed and obediently, as has always been their custom, take the result of any process to the ruler of the feast—the reason—to be tested. Nothing may be accepted and passed on to the guests until censored by the king of the feast who knows only how to test the viands of the mind and the quality of the emotions. But here, though reason is the final tribunal of the mind, it is helpless with the fruits of the spirit. The ruler “knew not whence it was” and called the bridegroom, the soul, using the accustomed form of reason, trying to come to some conclusion by argument. But his conclusion is as doubtful as his uncertain premise and reason is still unconvinced as to how it came about. But he is sure of one fact which he states and accepts: “Thou hast kept the good wine until now.”

Apply this to the individual experience. The mental faculties accept the data at their disposal, work upon it in their limited way, put it together in a form which seems a little out of proportion and present it to reason, the judge of their work. Reason reasons about this product, but his conclusion does not bring the form into harmonious and beautiful proportion; so he accepts it, many times acknowledging the defect, but powerless to correct it.

Again the faculties have been given into their hands a perfect work of truth, a product of the spirit, exquisite and rare, a miracle of divine power, which they bear to their king who sits upon the throne of reason. He does not see the beauty, for reason cannot comprehend the power of the spirit, and this intrinsic thing is lost. But reason awakened, consecrated, conscious of its appointed work calls the soul and offers up this treasure which it cannot appreciate, but which it knows belongs to the realm of the soul.

Apply again to the mass of humanity. See the misshapen forms of sophistry, the folly of cults, the perversion of philosophies, the dissensions of sects; all have been sanctioned by that pseudo-sage reason. Their minds are clouded with argument, truth buried in falsehood until the mind easily accepts the teaching of impostors and in its confusion it loses its power of discrimination and cannot discern the light of truth from the darkness of the wicked ones.

The marriage at Cana was not the first miracle performed by Jesus. Many marvelous works he had done previously; but this "beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him."

This wonderful miracle was chosen by John for its threefold teaching of love. First the wonder of change in physical elements which in Nature is accomplished through the powers of attraction; again, the marvel of resolving the egotistic intellect and reason into the "mind of the Master" and offering it as a willing and loving instrument for the use of the soul; and finally the inner teaching, understood only by his chosen disciples, when the transmutation of natural into divine forces through the power of love was made clear to them.

Heretofore this special teaching had not been given to his disciples, but the marriage at Cana appeared to be the chosen occasion when conditions were perfected for its reception. Mary as the divine mother, the immaculate bride, was there; and she is present at every marriage, that unseen virgin concealed in every bride, who, however dimly or fleetingly, never fails to glimpse the glory that surrounds her.

In the account given of the marriage at Cana the bride and bridegroom are not mentioned. We know nothing of their names, and their personalities hardly obtrude. All that we know is that there was a *marriage*. This is all that we need to know, for varied humanity who enters in is subordinate to the one great overshadowing fact: that miracle of love which is repeated again and again at every true marriage from the greatest to the most humble.

Thus the marriage at Cana was the symbol of the mystic marriage of the soul: that miracle of Love which to all true disciples "manifests his glory, and forever they believe on him."

John, the disciple of Love, relates the miracle performed at a marriage, the consummation of human love; and Jesus by this miracle manifested his glory in this way for the benefit of his disciples, who in their association with the Master, and being prepared by his teachings, understood love in its inner meaning—the principle back of and surrounding all true marriage: that mystic union of body, mind and soul in one divine process of Love.

## EDITORIAL DEPARTMENTS

### NOTES AND DISCUSSIONS

#### BIMONTHLY BREVITIES

A SILLY publication recently made by an incompetent editor and an ignorant publisher is called *The Lost Books of the Bible*. It is simply a worthless edition of the well-known apocryphal books of the New Testament. These are not "lost" but well known, and there are many scholarly editions which are valuable to all students. But they are not "*lost books of the Bible*"; they are not in the Holy Scriptures because of their utter lack of either external or internal evidence as to their authenticity. Why should such a book appear under the editorship of a completely incapable scholar either in history or literature? If you want a worthy one, get *The Apocryphal New Testament*, translated by M. R. James, and published by the Oxford Press.

ATONEMENT means being at one, that is, reconciliation. That eternal redemptive attitude of the Divine Being must be experienced in our human nature. The God of the Bible, whose supreme revelation is in Christ, shares all human sorrow and pain and those who follow him must be comrades of the cross. This little poem on "The Atonement" expresses this feeling:

One died upon a lonely Cross,  
Lonely enough with two beside;  
Dear, that was your loss and my loss,  
And it was there we died.  
O past the scope of hand's compelling,  
Past the cunning of the eyes,  
Past the noose that thought, rebelling,  
Flings to snare the skies,  
His love reached out to every part,  
And taught His fellows to atone,  
And broke my heart and broke your heart,  
And would not let Him die alone.

When all Christians fully share the heartbreak of Jesus over lost

souls and a lost world, the magnetism of sacrificial love will draw all men to Christ.

PROPHECY is a perpetual gift. Do you say: "The oracles are dumb, the tripod of Apollo is broken, the Sybil's cave is deserted, the Shekinah is faded, the Urim and Thummim are lost from the High Priest's breastplate, and Isaiah and Ezekiel are in their graves"? Is there no shrine to-day from which Jehovah speaks? Is heaven closed and does its fire fall no more? Let Pentecost and the Wesleyan Revival be the answer. The river of God is not confined to ancient channels. There is a dawn that outshines the morning, a stir more electric than moved in the tops of the mulberry trees, a voice which still is heard in human hearts, a fire that still flames in all saved souls.

SPIRITUAL gifts are not confined to any monopoly. There is no pious trust that can control the output of Divine power. Inspiration is not shut up in a ring fence of institutions. Religion is not confined to a few cubic feet of the sanctuary. Not at the tent of meeting alone but throughout the camp the prophetic ecstasy can be felt and the prophetic voice heard. The heavenly baptism is not for a tribe or a sect. God says: "I will pour out my Spirit on all flesh." Read the eleventh chapter of Numbers and pray with Moses: "Would God that all the Lord's people were prophets!"

LIFE has a tendency to become commonplace and conventional, and this tendency affects the church. Religion sometimes is made solely æsthetic for the cultured, finely fashionable for the aristocratic, cheap and entertaining for the middle classes, and vulgar and anecdotal for the slums. The average man is our bane in politics, literature and life. But the prophet tears the masque from customs and social shams and brings down a fire from God to melt the deadly iceberg of the stupid and commonplace. It is this note which raises genius above mere talent, the artist above the artisan, the statesman above the politician, the prophet above the priest, the saint above the moralist.

PASCAL says: "Human things must be known to be loved, but divine things must be loved to be known." Only the man who has music in his soul can understand a symphony of Beethoven; only an artistic nature can really see the "Transfiguration" of Raphael; only the poetic temperament can fully appreciate Shakespeare; so only the loving heart can know God. Indeed a loveless knowledge of anything is defective, but a loveless knowledge of God is impossible. The heart, and not the reason, utters the true oracles of life and the heart has a reason of which the logical reason knows nothing. And that is God.

NOTHING is lost in nature or in life. The exhaled carbon of the polar bear feeds the lotus of Egyptian floods and the breath of the southern lion is redistilled in the fragrance of Norwegian pines. And force is as persistent as matter. God watches the soul as he does the atom and secures the eternity of action. The deed done lives in two ways: in its effect on the will which wrought it and on the world it influences. There is no dead past; the present is stirred with past actions, echoes its voices and is all alive with the throbbing of its undying energies. "Cast thy bread upon the waters and thou shalt find it after many days." There is a shore to which drift all the argosies of holy hope and all the fair fleet of effort sent on with prayer and struggle. It has been fancifully suggested that the reference in the quoted text is to the lotus whose brown and ugly seed made bread for the Lotophagi. It was sown on pond or bayou, sunk down to the miry depths, but at last came up as a great white lily floating in flexate beauty on the heaving bosom of the waters, casting its yellow dust to the breeze and spreading a dreamlike fragrance on the air. So may many poor and insignificant deeds cast on the waters of time spring up from the waves of eternity as a blossom of unfading beauty and unchanging sweetness.

EVOLUTION may possibly be taught in some few schools in a materialistic manner. Yet there is very little of that going on at present in the more intelligent biological education. What is called Neo-Lamarckianism is now taking various forms of that named by

Bergson's *Creative Evolution*. But those rather ignorant groups which are seeking to prohibit legally the teaching of evolution ought to know that there is a far more dangerous materialism in that purely physical psychology which is one sort of the so-called Behaviorism and makes merely mechanical all thought, feeling and purpose. It denies the existence of the soul and cancels all faith in God. It is probably the principal source of the atheism now appearing in certain colleges. It is far more perilous to piety than evolution in any of its forms.

ANTHROPOMORPHISM and anthropopathism are not dangerous ways of looking at our Maker. The God of the Bible is not a metaphysical Deity. He is rich in human attributes and filled with human feeling. And that makes him greater and not lesser in his divinity. Creation cancels all speculative absolutism and makes God limited by his own power to do so. The only God we can truly worship with largest love is a Christlike God who is related to all nature and all life.

MODERNISM, in its more speculative mood, has too often separated the spiritual Christ from the historical Jesus. Religion has its philosophy in the conception of creation, but God comes still closer in the Divine Revelation in history which gives us a God both with us in fellowship and for us in atonement. The summit of faith is the Holy Spirit, God in us the giver of a new life. The Apostles' Creed affirms all three. They must not be divided in our doctrine or our experience.

RELIGIOUS emotion is a valuable necessity but emotional religion is a great peril. A high and holy rapture gives inspiration to conduct, but hectic fanaticism has no outcome in service. This is like the wise and foolish ways we use our appetite for food. To eat only for taste and gustful greed weakens physical strength; yet a wholesome appetite which can enjoy food without gluttony is a physical fountain of activity in body and mind. There is not an overabundance of feeling in the church to-day. We need more of sacred desire, but not any of that dangerous dipsomania which



has too often been the counterfeit of piety. Real religious emotion will put an end to worthless emotional religion.

A BRITISH boy who made verse in his "teens" wrote the following stanza:

A paper and a pencil  
And a heart that can receive  
Promptings of the Infinite  
In leaves and flowers and trees,  
In streams and stars and birds,  
(Little common things)  
Can prove the earth is filled  
With signs of Heaven!

Is this poetry? perhaps not of loftiest kind, but it does disclose a sort of vision that all the young should possess. There are eyes behind eyes and ears behind ears, which can see and hear the soul of things.

LIBERTY must allow perfect freedom in all controversy, whether political, scientific or religious. But these rights should largely be confined to opinions and be free from all personal attacks. Baxter and Bunyan were contemporary Puritans and perhaps the two greatest spirits of the seventeenth century. Yet they differed widely in many things but do not seem to make personal mention of each other. There may have been some *odium theologicum* between them. There was a Baxter pamphlet with the unworthy title "*Dirt Wiped Off: Or a manifest discovery of the gross ignorance, erroneous and most un-Christian spirit of one John Bunyan, Lay Reader in Bedford.*" How strange that the authors of *The Saint's Rest* and *The Pilgrim's Progress* should so ignore each other! John Wesley did engage in much intense religious controversy but with very little personal bitterness. He could criticize Toplady's theology and still love to sing his "Rock of Ages"; he could condemn Whitefield's Calvinism and yet recognize his holiness and eulogize it in a funeral sermon. To-day we are having much mistaken controversy which is even more filled with personal attacks than proper theological discussion. Those who belong to the same religious denomination have a perfect right

to battle with each other as to their varying statements of Christian doctrine, but if they use them for charges of heresy against individuals, it becomes a moot trial which is illegal and unbrotherly. Battle with the brain as much as you please, but do not dare to shoot at the heart!

OLD GLORY is a favorite name given to our American flag. It will indeed be a worthy title, if that beautiful banner can be saved from inglorious uses. That favorite song, "The Star Spangled Banner," will doubtless always have its worth in our national memories of our nation's victories won under its leadership. Yet that fine song confines the Stars and Stripes to its lowest significance, that of military glory. Surely the flag of our country should stand for our highest ideal which is not national success but world service. Its red stripes can be made to mean sacrifice akin to that of the cross, dyed a deeper crimson by the blood of the martyred Lincoln; its white bars should stand for purity and be kept as blameless as the name and fame of Washington; its blue sky with its starry constellation may be made to represent a heavenly leadership and a celestial destiny. To make Old Glory mean nothing but war is to drag our banner in the dirt. True American patriotism as taught by the Declaration of Independence makes our love of country perfect in the larger love of humanity. The flag must not be made a symbol of narrow Jingoism and Chauvinism. It should stand for the same conceptions as the Cross of Christ, the banner of the church. We need not give up the Star Spangled Banner, but the United States of America should have a national hymn with a wider ideal of our country's life.

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#### WHO IS JESUS?

EVERY scientific experiment is a question asked of God. Electricity became a physical fact in human knowledge to Benjamin Franklin when he sent his kite into the air. But here is a divine question asked of man by Jesus himself: "Whom do ye say that I, the Son of man, am?" It was a kite let fly into the clouds of

human opinion. No lightning flash of Spirit came until that answer of Peter: "Thou art the Son of God."

Jesus is still misunderstood. He is still the newest character in our world's history. Great natures are always a mystery. And all other questions shrink into nothingness beside this. Not evolution nor eugenics, not business nor politics, not science nor art presents any problem equal to this, whether we face it in the gospel record or in personal experience.

Our own answer is shaped by our human limitations. The natural man does not clearly discern any divine revelation. There is a most common mistake about true greatness and most of us still possess it. "No man is a hero to his valet." The humble attitudes of physical life pervert all proper vision of the greatness of noble souls. When we gaze at the poet we always expect to see his "eyes in a fine frenzy rolling," but the greatest poet may possess the most modest sort of sight. There is a frequent disappointment about great men as we approach their presence. They are not the marvelous folks we expected to see. So it was with Jesus as the Messiah. That age thought to see his fiery chariots careering in the sky and making all cloud glories more splendid in their sight.

It is our personal trend of disposition which varies the answer. We find what we were looking for and so false opinions grow up. The socialist finds in Jesus a leveler of all human rank and the autocrat claims an imperial Christ who stands for the established order and for vested rights. These partial views may not be wholly false, but neither of them reveals the whole Lord. There is a manifold Christ which invites many varied ways in looking at the same one. A tree is wholly different to the botanist, the lumberman and the poet. So have men looked at Jesus in many ways. The historical churches have a historical Christ; they love to follow his footsteps from the manger to the cross. This somewhat dramatic and external study does furnish some of the best data for a true conception. The Reformed Churches too often emphasize a theological Christ, a Christ of the intellect, of the creeds and confessions. This is often too hard and material and makes the realm of religion a classified herbarium rather than a glorious garden. Then there is the æsthetic Christ of ritual and of art. All these answers

have their value, but their kite of question has not yet touched the electric current of the spiritual kingdom.

The reply made by Peter to his Master's question was an answer of the spiritual man. So Jesus asserted: "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven." Christianity is the gospel of a spiritual insight. This breath of God, this inward experience (and not Saint Peter) is the rock on which Christ builds his church. As Paul teaches, "No man can say that Jesus is Lord but by the Holy Spirit." It is "Christ in you" which is the hope of glory. Is this mysticism? Even if it is, it is nevertheless the actual experience of all great and holy souls, whether Peter, John or Paul, or the saints of all the ages. The Christlike God is a personal perception. It is not the Christ of Madame Guyon or Fénelon, of Luther or Wesley, of some minister or a mother, but he, the one revealed in our own hearts, who is "My Lord and my God."

There is no uniform religious experience. The man of culture and the clown shall apprehend him differently, for there is something in Jesus Christ for every one. He is a manifold Christ, the composite representation of all high human qualities. This is already revealed in the language of Jesus himself, as found in his question to Peter and in nearly all his personal statements concerning himself. He is the *Son of Man*. Once in the long roll of the centuries, our humanity has blossomed into its perfect flower. There is no time limit to him. He has no mere idiosyncrasies like the rest of us. He has at last become a citizen of every clime, a contemporary of every century. The various ideals of all races are all beginning to center in Jesus. Son of Man? he is in truth the only real Man of all nature, history and life. All others are partial, he is perfect. Therefore it is in this complete Son of Man that we narrowly sectional souls can find our own at its best.

In his question Jesus asserts himself to be the Son of Man; the answer of Peter declares him to be the Son of God. The former is the revelation of heaven, the latter the confession of earth. It must have been a marvel to the heavenly world and its angels that God had taken the form of human flesh; but this is the wondering response of a spiritualized world, "Thou art the Son of the living

God." The consenting chorus of both heaven and earth is that *Te Deum* chant, "Thou art the King of Glory, O Christ!"

This answer of Peter is constantly becoming the confession of humanity. It is a growing conception both in history and in the personal experience of a new-born soul. God brings forth his Son in us. He comes as an infant Christ to grow more and more distinct in the shrine of the spirit, for the holy life is "from glory into glory." But our perfect answer is yet to come when our inner life has fully developed the Christlike character. We dare not judge a tropical forest by some conservatory in the northern zones, nor the perfect Christ by any of our imperfect creeds, confessions or theologies. As in any redeemed life, "it doth not yet appear what we shall be," so the time is still to come "when we shall see him as he is." And then "we shall be like him," for that Christ on the throne shall be seen to be one with the Christ revealed in the heart and life of humanity.

Our thought of any such person is a sure criticism of ourselves. "What think ye of Christ?" is a question that reveals character. We must render the verdict, for he will be Lord or nothing in our lives. Our answer must be our own and not something taught us either in a good catechism or found in the most faithful Articles of Religion. It must be the work of the living Spirit in our souls.

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## SPIRITUAL POWER—HOLY AND UNHOLY

### THE TEACHING OF THE TEMPLE TEMPTATION

IN his philosophical romance, called *Wilhelm Meister*, Goethe describes three reverences: To what is above us, about us and beneath us—that is, there should be reverence toward God, man and nature. These are the great relationships of life—the means of its moral development and also the means of its temptations. The Son of Man suffered these three temptations; the wilderness temptation to command nature selfishly, the mountain temptation to command mankind selfishly, and the temple temptation to command the very power of God for selfish ends.

That third temptation is a spiritual peril of the religious realm. It is a misconception of the divine protection and providence and an exaggeration of faith in the sense of mere credence which is often a source of irreligious credulity. So the devil sought to tempt Jesus to magnify his own divinity by a self-seeking miraculism. But our Saviour said that such an unwarrantable act would be to tempt God rather than trust him. Bigoted beliefs blossom into proud Pharisaism. Such a sort of faith will not save a soul nor make the best of Christians. It is a horrid risk to dare to make spiritual power a source of self-interest. Jesus would not and we must not.

Man is a spiritual being. He is more than a body with no need but food, and more than a mind seeking success and dominion. Made in the image of God, he may claim, "I am a spirit," and be linked not only to the earth but to the skies. This makes him a religious being. Flowers bloom, stars shine, birds sing, but it is only man who prays. The bee and ant can compete with him in government, the bird and the beaver in art, but he alone builds temples of worship, his voice alone strives to reach beyond the stars.

Such spirituality involves power. Man feels in some sense that he is not a mere part of nature, but that he is above and superior to it. Those lower temptations of appetite and mastery are conquered by the assertion of man's higher nature. We have loftier needs than bread, and worldly power looks tawdry to any being akin to Deity.

One can imagine our Lord asserting, "I am God's Son. He will not let me starve in the wilderness. The laws of nature must submit to me. I will not yield to appetite or ambition. I will trust my Father." And in that lofty spiritual realm he faces a more subtle sinfulness. Satan suggests to him: "Yes, we can leave the wilderness with its hunger and the mountain with its vision of splendor. Let's go to church!"

Spiritual power itself involves temptation. Here is the devil's highest opportunity. He can make our very religious nature a means of betraying us, and pervert even a holy aspiration. Piety is full of perils. Satan is God's ape who imitates worship and



sanctity to press his attack upon the very citadel of man's nature. The devil is not really afraid of holy water or of the Bible. He will poison the former and falsely quote the latter. He would as soon capture a soul in the closet as in the counting room, at prayer as in pilfering, through faith as by forgery. No devil is so dangerous as this religious devil who comes to church. Just as we are tempted through that which is holiest, so may we be tempted in the holiest place. Temptation is not only in the wilderness of need and longing; it is everywhere. When we think we are victorious over a low form of evil, beware, the tempter will strike a higher note and betray us through our very aspiration. Go to the desert and the devil is there, come back to the holy city and he is there also. Behold Jesus on some great feast day when the temple courts are crowded and priestly choirs are chanting, when clouds of incense are rising to the pinnacles of the temple—then comes the temptation: "Cast thyself down. You claim your divine right, now show it!"

This Godward temptation of our Lord was not a challenge to dare suicide, though it may have had a physical basis in that strange impulse many of us have felt to leap from some dizzy height. It was the sin of presumption, the sin of spiritual pride. One fearful form of it is that belief that the world belongs to the evil one and that therefore good men may trample on its laws. This has sent seekers of sainthood into their hermitages because they feared the temptations of breadmaking and kingship. They have hid themselves in cloisters apart from the world. Human duties are abandoned and the relations of life deserted. And this has often been done in the name of Christ. Is sensuality a sinful danger? Certainly it is, but so may be a spurious spirituality.

Very false are many views of the divine providence that imagine that God must necessarily protect us against our own stupidity, presumption and even sin. Surely the Creator has some respect for his own laws. He will not turn a planet out of the way that our automobile may get past it. Now there certainly is a special providence. Our God is not a fatalist God; he is not the God of the dust who wound up the universe like a clock and now sits by to see it go. He is the great Artist who sometimes stoops from the

starry skies to retouch the picture of life until it glows anew with hues of liberty, love and light, reflected from the Deity. But just because providence is special it must not be made general by our bigotry. Its exercise is in God's own hands and we dare not presume upon it. He watches the sparrow and numbers the hairs of our heads. But sparrows do fall and hairs do turn gray and heads do become bald. We love to sing, "God will take care of you," and it is true, but he will not take care of us in any but his own ways. We have no right to say "God's will be done," when disaster comes by our own blundering folly. If it were an actual duty that said "Cast thyself down," it would be all right whether it caused death or life. Otherwise let us go down by the stairs.

Much of the pessimistic experience of life is caused by our own faults and cannot be made a reason for complaints against God. If we ignore the laws of health, we dare not blame God for illness. "It is the will of God" blasphemously says the repentant debauchee in whose bones the sins of youth are burning, and so also says the sot when he pays the penalty of sin with shattered nerves and a half-sodden brain. It is God's will, but in quite another sense of that phrase. The captain who persists in spite of warning to drive his ship upon the rocky shore is responsible for all the loss of life and not the Almighty. By pride we slaughter the innocent and then blame it on God. "Trust in God and keep your powder dry" was wisely said by a Revolutionary soldier. "Tie your camel and trust in God," said Mahomet to a companion who wished by so-called faith to leave the camel loose. There was no lack of true piety in James Russell Lowell when he sang:

God hates those sneaking creatures that believe  
He'll tend to things they run away and leave.

This spurious spirituality forms many false theories of both faith and prayer. The world is saved by faith and linked to God by prayer, but real faith in the Christian sense of that word involves the will even more than the intellect. True saving faith is loyalty to a person and not a bigoted belief in propositions. While faith is an inward moral and spiritual attitude far greater in immortal significance than all outer works, yet when genuine it blos-

soms into action. When pestilence visits a city it is well but not enough to call a day of public prayer. Shall we confess our sins? Certainly, the sin of presumptive neglect of God's laws of health. Foul gutters, vile alleys, bad water, crowded tenements and filthy streets—greed and selfishness have trampled on every divine sanitary law. Often the best manual of devotion is a shovel and a broom, and the best sacred incense is carbolic acid and chloride of lime. Then will God have mercy upon us and angels will minister to the sick and suffering. Does faith remove mountains? It certainly does when it is the faith of an engineer, backed by spades, shovels, wheelbarrows and carts. It is well for a missionary or church committee to pray over its debts, but until the prayer reaches the pocket the richest answer cannot come. Was it Wesley or some other prophet who said, "Pray as if God had to do it all and work as if you had to do it all"? A good chorus is this: "Trust and obey, there is no other way." Trust is the soul and obedience the body of the true spiritual life. When we become real comrades of the cross, as co-workers with God we shall join in answering our own prayers. The divine promises are not checks payable to bearer and negotiable everywhere and by everybody; they are payable to order and need the endorsement of loyalty and obedience.

With God power is always linked to holiness and always to the service of goodness and love. There is this difference between divine miracle and diabolical sorcery. His might is not meant to be at the service of whim and caprice. Moral miracle is more than mere magic. This third temple temptation of Jesus Christ is the loftiest lesson for souls that seek holiness. Christian perfection is not a mere psychological spasm; it is, as Wesley taught, perfect love.

No devil is more dangerous than this would-be religious devil, with a Bible under his arm and quoting many texts. Clothed as an angel of light, he has joined every church and filled many pulpits. He can be completely conquered by our bearing with Christ his cross and by sharing his heartbreak. "Not by might, and not by power, but by my Spirit, saith the Lord."

### THE HOUSE OF THE INTERPRETER

THE following abstract of a sermon on our heavenly patriotism can hardly be called textual-topical. Nevertheless the text used is something more than a mere motto. It is the real basis of the sermon. It may be somewhat adapted to the Fourth of July. It is followed by an outline on the Fourth Word of the Cross, that picture of the redemptive isolation of our Lord in his crucifixion.

#### OUR HEAVENLY CITIZENSHIP

*For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ.*—Phil. 3. 20. R.V.

More literally, "our colony is in heaven." It had special significance to the residents of Philippi, which was a Roman colony. Many of them living in Macedonia had their citizenship in far-off Rome. It was in this town that Paul stood strongly for his Roman citizenship. Acts 16. 37, 38. And now, a prisoner writing from Rome, he asserts a far loftier nationality for all Christians. Probably we can hardly appreciate our own country until we have felt homesickness in some foreign land. (This Editor will never forget his July 4th at Carlsbad in 1890, when he made the hotel porter hang out the stars and stripes and wore red, white and blue blossoms in his button hole all day.) And even of this world, we often feel that we do not belong here and cannot make it our permanent home. Like Abraham, we are "seeking a better country."

I. HOW WAS THIS HEAVENLY CITIZENSHIP GAINED? Every nation has its own conditions of citizenship. Rome granted it sometimes for money. So a military tribune confessed to Paul who answered him, "But I am one born." Acts 22. 25-29.

1. *By naturalization.* Aliens become citizens only by renunciation of all foreign allegiances. The sacrament of baptism is an outward symbol of such a new nationality. Its oath is "I renounce the devil and all his works, the vain pomp and glory of the world and all carnal desires of the same," and loyal service is pledged.

2. *By birth.* All born under the American flag are citizens. As Jesus says, "Except ye be born of the Spirit, ye cannot enter the kingdom of heaven." To be born of water is outward naturalization. To be born of the Spirit is inward transformation into heavenly citizenship. No earthly state can consummate such an inward change to its aliens. It is a new creation, adoption into the divine family. There is an enrollment, a registry in the Book of Life. And there is a holy *Heimatschein*, a certificate which is the Witness of the Spirit.

II. THE DUTIES OF CITIZENSHIP. It brings high responsibilities. We owe something to the past, present and future.

1. *Loyalty.* Saving faith is more than mere belief, it is loyal obedience to the divine will. Citizens of heaven, we take our "Higher Law" from thence. Indeed no law on earth can stand its final test if it does not conform to the everlasting law of God. We become independent of the

world's conventional codes, but must report for orders to our celestial headquarters. Can we, here on earth, conform fully to the customs of the high country? We do pray: "Thy will be done on earth as it is in heaven." Surely Americans when abroad should not shame their own land by disgracing it in the presence of other peoples. Nor should heavenly citizens on earth smear by word or deed the unsullied skies.

2. *Service.* God's claim is first. There is no kid-glove and rose-water religion of mere enjoyment but a homespun religion of sacrificial service. Big business is not a heavenly matter. This world's cash is not current in Paradise. Let us be worthy of our sires who in the Declaration of Independence pledged "our lives, our fortunes and our sacred honor." Are we fighting against sin, or at peace with evil? There is a Holy War to be waged against all mere force and fear.

III. THE PRIVILEGES OF CITIZENSHIP. If its duties are exacting, its privileges are sublime. Here are our American (and also universal) rights: "Life, liberty and the pursuit of happiness."

1. *Life.* Its protection is the chief duty of a state. Wherever a Roman went, this was his shield and defense: *Civis Romanus Sum*. No nation can do it perfectly, but our King gives eternal life to all his subjects, not to bodies alone, but to souls. Death is only God's steamship here to take us home. We have here eternal life, something far greater than the beating heart, the breathing lungs, or even the feeling senses and the thinking brain.

2. *Liberty.* The kingdom of heaven is a free state. The sons of God are emancipated from the slavery of sin, delivered from the devil's dungeon and the world's dictation. "Ye shall know the truth and the truth shall make you free." And we also have fellowship in government, a sacred franchise. Prayer is a vote in God's kingdom. Yet not majorities but character counts here.

3. *Property.* It is pleasant to look out at night and see our protecting patrol. So "the angel of the Lord encampeth about them that fear him." Best of all, "Lay up for yourselves treasure in heaven." This transmission of possession made by stewardship will make many of the poor on earth the millionaires of glory.

"Breathes there a man with soul so dead  
That never to himself hath said,  
This is my own, my native land?"

We are only foreigners here, but are going home to our Father's house. Learn the celestial language and keep up the correspondence, for we are waiting for the King to come. He has come in the flesh and is always coming in the Spirit. This temporal colony on earth can be changed into an everlasting kingdom by his presence and power.

What are we now, soaring saints, singing seraphs, or merely wiggling worms? Ye aliens to God, oppressed under the tyranny of sin, here is a divine Declaration of Independence. Here and now can all win a heavenly citizenship.

## THE FOURTH WORD OF THE CROSS

*My God, my God, why hast thou forsaken me? Mark 15. 33.*

Jesus has done with earth. His last four words on the cross were spoken on the edge of the world, on the borders of eternity. First he had prayed for his enemies, then pardoned the penitent, then taken leave of his own, and now the High Priest, leaving all behind, goes beyond the veil of the Holy of Holies to present the sacrifice of his own blood and passion. The three earthly messages to man were spoken before the three hours of blackness; the four words of sacrifice and consecration during the darkness.

What meant this cry of spiritual anguish? Was it mere cowardice? Did he feel that his life mission had been all in vain? Had hope given way to despair? Certainly not, yet that these words are recorded is a high proof of the truth of the gospel record. No forger who wanted to exalt his hero would relate such a seeming dereliction. Mere legends generally exaggerate; they would not include any words but those of triumph. This record is honest and therefore true.

I. THE HUMAN SOLITUDE. It is of many kinds. There is isolation in space, like that of the sailor, the traveler, the missionary, etc. Yet these need not be really alone, for they are not cut off from sympathy. Death is solitary, in the grave there is "na room for twa," yet no true Christian is really alone in the valley and shadow of death.

1. *Of the Spirit.* This is involved in the fact of personality. We do not touch each other to the depths of our consciousness. Man is often alone in nature, work, death and reward. This is emphasized in all sorrow. "Every heart knoweth its own bitterness." All great souls really are not living in this but a coming age and are not understood by their own.

2. *Of Character.* Greatness isolates. Simple structures are easily understood; not so with complex natures. Jesus, the lovingest of all souls, was the loneliest of all. In the temple, the wilderness, the garden, and on Golgotha, he was alone.

So at last he separates himself from the multitude, then from the twelve, then from the three. One disciple betrays, one denies, and all desert him. At last, after farewell to mother and his best beloved, he is absolutely alone! "I have trodden the wine press alone, and of the people there were none with me."

II. THE DIVINE SOLITUDE. The priest has left his congregation and passed into the darkness. Three times he calls on God—as Father in the first and last word, but not in this central one. Listen to Luther: "God deserted by God, who can understand it?" That darkness (not a solar eclipse which could not happen at full moon) was but a symbol of the more awful eclipse of the face of God. Nature mourns in the shuddering sobs of the earthquake. The broken rocks and rent veil are outward symbols of the broken heart of Jesus. Those who surrounded the cross were in an earthly darkness. Jesus entered that outer darkness, the banishment from God of lost souls.



1. *No other could help him here.* No other sacrifices, not all the blood and incense of the past nor all the offerings of the present. Angels sang at his birth, ministered in his hunger, and heralded his resurrection and proclaimed his ascension, but no shining one entered into this shadow with Jesus. At last he becomes the solitary, central sacrifice of the universe.

2. *It is the mystery of Atonement.* No martyr ever felt this. In their saddest sorrow the saints of God are cheered by his smile. Jesus was more than a martyr. If he had been merely a good man, he too might have claimed the promise, "Thy rod and thy staff they comfort me." But he was more. He was "the one sufficient sacrifice, oblation and satisfaction for the sins of the whole world." "He was wounded for our transgressions." It was the heart of God that felt death in the heart of Jesus Christ. As Mrs. Browning sings, he is

"A Creator rent asunder  
From his first glory, cast away  
On his own world."

This is far more than that too cheap word, substitution. This lowest depth of his humiliation is a historic revelation of that perfect partnership of God with all human suffering and sorrow, with sinners as well as saints.

3. *The Perfect Sympathy.* He represents both God and us. "He hath borne our griefs," etc. In those three hours of silent agony he who had never sinned entered the divine consciousness of feeling that which is the consequence of sin. Sin is the abandonment of God and involves separation from God. "Without God and without hope." Ask hell what it is to be without God. This Jesus knew and his awful consciousness of that fearful isolation is a revelation of the divinity of his nature.

He was alone for you and me—dare we stand alone for him? Can we share his heartbreak over lost souls and a lost world?

He was alone that we might never be alone.

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## THE ARENA

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### IS IMMORTALITY CREDIBLE?

A STRANGE article appeared in the March-April REVIEW, a discord in the Easter harmony. After long silence, the Sadducee speaks again. The same old doctrine, no resurrection, neither angel nor spirit. The same old fallacy, that the life to come must have the same limitations as this.

I am glad that the article is written by a musician, not a preacher. We need not infer that such doctrine is being preached in our pulpits. With all respect to musicians, "*Sutor ne supra crepidam.*" Perhaps his judgment in theology may be compared to that of a farmer in navigation.

I fancy this article was admitted without note or comment to arouse a too complacent clergy to the kind of "doubtful disputations" which are abroad in the land, and to remind us of the existence of certain extreme, not to say fanatical devotees of science who, rather than admit in the

slightest degree the "obnoxious supernatural," are willing to get along with such denatured religion as is here presented. Perhaps they like it. Some folks like postum. But for strong natures like Paul or Wesley or the average red-blooded Christian, "conscious personal survival" is the only immortality worth considering. "If in this life only we have hope in Christ, we are of all men most miserable."

This doctrine the writer attacks with all the confidence of a sophomore. The traditional argument, based on Scripture, the resurrection of Jesus, his promise, and the teaching of the church, he dismisses with a gesture of criticism. Whatever favors this idea is probably not authentic, or if so its meaning is ambiguous. "In my Father's house are many mansions," is hardly the strongest proof text he could have chosen for combat, for this takes the future life for granted, and suggests rather its richness and beauty. He ignores the many unequivocal promises of eternal life for the faithful, given both by Christ and the apostles, which can only be set aside by rejecting the gospel altogether. This argument, he contends, amounts to this: We believe because we are told. This may be true, but do not people of limited scholarship believe in evolution, the nebular hypothesis, the chemical doctrine of atoms and electrons and many other scientific teachings on much the same basis? If our informant is reliable, why should not his testimony be credited? Is the word of Christ, in a question like this, of less force than the dictum of a would-be scientist?

The rational, emotional and volitional arguments are handled with some dialectical skill and a keen eye for their weak points. In general, he contends, they are based on self-interest and prejudice, and an egotistic exaggeration of human importance. But whatever weight his reasoning has is vitiated by his trying to prove too much. Not content with showing that immortality cannot be proved by science or philosophy, he reaches the unwarranted conclusion that conscious existence after death is not only highly improbable, but practically impossible.

His sceptical distrust of both philosophy and religion is only equaled by his naiveté in treating the teachings of behavioristic, cerebral psychology as axiomatic truth. Therein lies the fallacy of his reasoning. He posits an unproved and disputed major premise. It is not an axiom, but a product of intricate mental process. We did not know that we had brains, till some one's brains were dashed out by accident or murder. We were long discovering the function of the brain, and still understand it imperfectly. The brain is a wonderful structure, and indispensable to our present state, but to identify its functions with personality or consciousness is like mistaking the switchboard for the operator. The new psychology has done good work in describing the apparatus of consciousness, but like all other systems, it leaves consciousness itself unexplained. There is an infinite difference between the vibrations or other action of the brain tissue, and the intelligence that takes note of such action and, in response, asserts form, sound, color, etc. It is the old uneliminated duality of mind and matter, body and spirit. However much they may affect one another, they are of a different order, incom-

mensurable, and cannot be identical. Rather the spirit inhabits the body, and within limits controls it.

The writer asserts that consciousness must cease, when its apparatus is destroyed by death. Without living brain and nerves, there can be no communication with outside facts, therefore no conscious existence. This does not follow. For aught we know, there may be other and better facilities awaiting us in the life to come, just as we found this body and brain ready for us, when we came into this life. In fact this is the teaching of Christianity, as expounded by Paul. Speaking of the resurrection life, and comparing it to the plant that springs from the seed that perished, he says, "God hath given it a body as it hath pleased him." Dare we say that God, who has given us such a wonderful body for this life, will be unable to provide a suitable one for the life that is to come. We have the negative presented in a plausible and interesting way but must characterize it as a denial, not a disproof.

What then is the Christian view of the subject, and upon what foundation does our belief rest. The life to come cannot be proved nor disproved by philosophy. Sound philosophy does show the possibility of such a life, and establishes a degree of probability. It makes the proposition credible, if supported by sufficient evidence. So much we owe to the Greeks and the modern theistic philosophers. But after all our belief rests not on a demonstration of reason, but an intuition of faith, not on the wisdom of men, but the power of God. Our hope stands in the goodness of God, the promise of Christ, the fact of his resurrection, and the truth of the gospel. We receive and hold this belief avowedly by faith, "Believing where we cannot prove."

The manner of the life to come and its reasonableness are best seen in the teachings of Jesus and of Paul. According to both, that life is spiritual. Jesus said, "It is the spirit that quickeneth, the flesh profiteth nothing." Paul says, "Flesh and blood cannot inherit the kingdom of heaven," but also, "It is raised a spiritual body." "There is a natural body, and there is a spiritual body . . . immortal, incorruptible, like the glorious body of Christ."

The spiritual body may have little resemblance to the one we now have. According to the Scriptures it will be much different. Sex will be obliterated or minimized, "They neither marry nor are given in marriage." Powers are increased and glorified, "They are as the angels in heaven." Paul constantly affirms that the resurrection body is beyond all comparison better, stronger and nobler than this vile body. In that better life will be no death nor pain, neither sorrow nor crying. Tears are wiped from all eyes. We shall know as we are known and see face to face. The Lord's promise of heavenly mansions, and John's vision of the heavenly city indicate wealth and beauty, health and comfort, music and gladness, beyond our power of imagination. This is admittedly not a deduction of philosophy, but a scriptural teaching of religion in which we are assured that, "If our earthly house of this tabernacle were dissolved, we have an house not made with hands, eternal in the heavens."

How can these things be? The flesh means so much to us in this life,

that it is hard to think of conscious personal survival without it. But let us attempt a wider view. Pardon an excursion into metaphysics. Let me lay down a proposition which does not seem to conflict with religion and which I believe to be tenable. Matter and Spirit are both eternal. Eternal matter is the visible and ponderable universe. Eternal Spirit is God. From all eternity he has existed and has had all resources at his command. As the body is obedient to the mind so all matter is obedient to God and that without dependence upon brain-cells or nerve-fibers or anything like a human body. Creation was God's act of sovereign power in bringing order out of chaos. It began "when the morning stars sang together" and continues till now.

God is not only a Spirit but the Father of spirits. In due time he brought into being lesser spirits, conscious personalities, among whom man concerns us most. To each person God gave a body suited to his needs, and through that body, indirect and limited control of his material surroundings. This association of body and spirit constitutes for us the life that now is. By immortality we do not mean that this condition of things will be perpetuated. Neither Christ nor the Scriptures so teach. Some time the body shall return to the earth as it was. The spirit will then not perish or cease to exist as some contend, but return to God who gave it. Our faith is that God, who is just and good, will preserve those spirits whom he finds worthy, and endow them with bodily powers suited to their new circumstances. Those who, through faith in Christ and "patient continuance in well-doing, inherit the promises," shall go on with their Creator through the ages to come toward "that far-off divine event, to which the whole creation moves." Is that impossible or unreasonable?

And now a word of religious counsel for our friend the Sadducee. I judge you are young, you are bold and independent and clever in debate. But why so ruthless? Why the cocksure finality? This is a deep subject. Who is sufficient for these things? We can forgive you for demolishing our philosophy, but why rob us of our faith, and dash our hope to the ground? "Why should it seem a thing incredible with you, that God should raise the dead." Is it harder than giving life in the beginning? This life is incredible too, only we are living it and cannot but believe. Is it not possible, that like your predecessors the ancient Sadducees, "Ye do greatly err, not knowing the Scriptures nor the power of God"?

Doniphan, Neb.

A. S. KELLOGG.

[EDITORIAL NOTE.—That article on Immortality is properly criticized by Mr. Kellogg. It was fully answered by a number of other arguments in the March-April issue of the METHODIST REVIEW. In his Ingersoll lectures on *Immortality*, William James completely annihilated the superficial psychology which makes mind an outcome of material action. Perhaps the worthless views of the Behavioristic bunch of to-day do come from that sort of a lifeless source, but religion comes from God and so does the human soul which is born of Him who is "not the God of the dead but of the living."]

### "THE PAINTER OF THE CHRIST"

ONE hundred years ago on April 2, the great Christian painter Holman Hunt was born in Wood Street, Cheapside, in the City of London, his father having been manager of a warehouse.

To-day one thinks of his work, rather than of his life, which seems to have been beset with discouragement up to the year 1851, when, it is recorded, he resolved to give up art and take to farming, with a view to emigration! This was before his most famous picture was painted.

Known artistically as the founder of the pre-Raphaelite movement, which paid such meticulous attention to accuracy of detail, Holman Hunt lives to-day, in terms of popularity, in "The Light of the World."

"He seems to paint in the spirit of the old saint painter who prayed every time he seated himself at his easel," wrote Dr. P. T. Forsyth. "His art is specifically Christian in character. No Protestant artist has ever done for Christianity what Holman Hunt has done. What Bach did for Protestant music Holman Hunt has done for Protestant painting."

The romantic story of the painting of "The Light of the World" has been told and retold, but it bears repetition, because its execution has a lesson for all workers.

The background was painted from the orchard of a farmhouse in the County of Surrey, England. This is the painter's own account: "It was late in the autumn, but I had matured my preparations well enough to work in the old orchard before the leaves and fruit had altogether disappeared. To paint the picture life-size, as I should have desired, would have forbidden any hope of sale.

"For my protection from the cold, as far as it could be found, I had a little sentry box built of hurdles, and I sat with my feet in a sack of straw. A lamp, which I at first tried, proved to be too strong and blinding to allow me to distinguish the subtleties of line of the moonlit scene, and I had to be satisfied with the illumination of a common candle.

"I went to my work about 9 P. M., and remained till 5 A. M. the next morning, when I returned to the house to bed till about ten, and then rose to go back to my hut and devote myself for an hour or two to the rectifying of any errors, and to drawing out the work for the ensuing night."

The moonlight effect was secured between the hours of 8 P. M. and 4 A. M., at the window of a London lodging for which, it is said, the painter was sometimes hard put to it to pay the rent. Holman Hunt has himself told the world that an omnibus driver, after amusedly commenting on Carlyle and his ways, added:

"But I'll show you a queerer character than all if you're coming round the corner. You can see him well from the bus; he is a cove in the first floor who has something standing all night at one window, while he sits down at the other end, or stands, and is seemingly a-drawing it. He does not go to bed like other Christians, but stays long after the last bus has come in. And as the police tell us, when the clock strikes four, out goes the gas, down comes the gentleman, runs down Cheyne Walk

(Chelsea) as hard as he can pelt, and when he comes to the end, he turns and runs back again, opens the door, goes in, and nobody sees no more of him."

After standing before this picture for an hour, Ruskin said: "For my own part, I think it is one of the very noblest works of sacred art ever produced in this or any age."

On completing "The Light of the World," Holman Hunt made his first journey to the East, and began his work on scriptural subjects in their native settings. He faced all sorts of perils in the wilderness of Ziph while painting "The Scapegoat." Other sacred paintings which keep this great artist's memory green are "The Hireling Shepherd," "Finding of the Saviour in the Temple," and "The Shadow of Death."

Holman Hunt passed away in London in September, 1910, and his ashes were interred with national honors in Saint Paul's Cathedral, London, a fitting tribute to this great Christian painter.

London, England.

WILKINSON SHERREN.

#### COLERIDGE, MAKER OF GREAT PREACHERS

If one could go into a great library, pick out one book and say, "That book, sir, has most to do in the making of a half dozen of the greatest preachers of the world," would you not want to know the name of the book and to own it and devour its contents? Furthermore, would you not want to know the kind of man who could write such a book?

Coleridge was an enigma. He was a precocious boy who never won a degree, an affectionate husband who did not live with his wife, a loving father who did not support his family, a pioneer in German learning who would not translate Goethe's *Faust*, a Unitarian preacher whose clearest work was in defense of the Trinity, a liberal in politics whose last days were spent in buttressing the English throne. He opened the doors of English thought to the Practical Reason of Kant. He was John the Baptist in the wilderness of hard theology and mechanical evidences preparing the way for the divine Immanence, and the legitimate evidence of Christian experience.

The battle with Deism had been fought and won by the logic of Butler and the massing of evidence by Paley. But the pantheistic column of thought began to move to conquest denying the personality of God and the immortality of the soul. All supernatural events were accounted for in a natural way. Legend and myth, poetry and symbol, were allowed, but the fact denied. A later conflict came through science. Coleridge did more to prepare men for this conflict than any other. He rediscovered the inner life; he interpreted the spiritual facts. He enabled men to take his religion into the highest courts of intelligence and not be ashamed.

Carlyle said of him, "I never heard him talk without feeling ready to worship him and toss him in a blanket." "The most wonderful man I ever met," said Wordsworth. "Never saw I his likeness, nor probably the world can see again," confessed Charles Lamb. "He had a hunger for



eternity." "The only person I ever knew who answered to the idea of a man of genius," acknowledged Hazlitt. Lamb once said to him, "You cannot open your mouth without preaching a sermon." "The man of the most spacious intellect," concluded DeQuincy.

In his thinking Coleridge penetrated to the heart of things. He never was satisfied with surface aspects or unrelated facts. He had extraordinary power to interpret the supernatural, the spiritual undercurrent of life which, with mysterious significance, bears upon this hard outer world.

Small wonder he could influence the mighty Robertson, the preacher's preacher. Other men have come and gone in the minds and affections of men, as popular preachers, but two books will stand side by side in every thoughtful preacher's library—Robertson's *Sermons* and his *Life and Letters*. Robertson's notes certify to his interest in the undying poet and essayist. For certainly this preacher's preacher delved into the sciences; for tranquillity into Wordsworth; into Shakespeare for "the spirit of sunny endeavor"; into Carlyle for denunciation and hatred of sham. He made a careful study of Plato and Aristotle. The influence of Coleridge's *Aids to Reflection*, published in 1825, made a profound impression upon his growing mind. The philosophical idealism which was a contribution of Kant's ethical idealism, and Schleiermacher's religious idealism fell upon fallow soil. All this and possibly more he found in the rare genius of the inimitable Coleridge.

When Horace Bushnell began to hold forth in the minds of modern ministers and church workers the question was asked what could be in him that made such a profound impression upon his generation. His preaching seemed to aggregate a larger amount of important truth than that of Phillips Brooks or Henry Ward Beecher. The secret he sets forth in his confession that he owed more to Coleridge than to any other man. "My powers seemed to be more than doubled after reading his *Aids to Reflection*."

It appears that as great an influence was produced in the life of Phillips Brooks, the incomparable preacher, who for many years drew large congregations in Boston. Brooks read *Aids to Reflection*, the *Biographia Literaria*, and the *Friend*. He lingered over the poetry. What Coleridge had done for other master minds he did for Brooks, emancipating him from the false or worn-out logic of customary systems, revealing the deeper meaning of the Articles of Christian faith, enlarging the conception of religion, restoring to reason its true place in the broken harmony between faith and knowledge. Brooks' sensible question was not whether the teaching was true, but what does it mean. Coleridge had traveled over the fields of Christian theology. One who has been thrilled by the preaching of Brooks can well see that the combination of poetry and theology with pure reason would charm the ever-thinking preacher.

What Coleridge did for Robertson, Bushnell, and Brooks, he did for Frederick Maurice. "Coleridge showed," said Maurice, "how one may enter into the spirit of a living or departed author without assuming to be his judge."

John Henry Newman, high churchman; F. D. Maurice, stern Calvin-

ist, William G. Shedd, Edward Irving, with splendid oratory; Charles Kingsley, of humane spirit owed their voices and messages to the author of *Aids to Reflection*.

Coleridge had a profound admiration for the character of John Wesley and suggested to Southey the advisability of undertaking the biography. And so we find Methodism's debt of gratitude to the inspirer of Robertson, Maurice, Bushnell and Brooks.

John Wesley stated his idea of faith as follows: "Faith is a power wrought by the Almighty in an immortal spirit inhabiting a house of clay, to see through the veil into the world of spirits, into things invisible and eternal. . . . It is the eye of the new-born soul whereby every true believer seeth him who is invisible. It is the ear of the soul whereby the sinner hears the voice of the Son of God and lives; the palate of the soul whereby the believer tastes the good Word of God and the powers of the world to come; . . . he feels the love of God in his heart. It is the eternal evidence of Christianity, a perpetual revelation throughout the centuries since the Incarnation . . . and passing now, directly from God into the believing heart." This definition of faith pleased an intellect at once so philosophical and so critical as that of Coleridge.

If what a man feeds upon determines what the man is, it might strengthen many a preacher to eschew the passing ephemera of magazine and doubtful book-stuff and go back to the diet of *Aids to Reflection*.

Warren, O.

VERNON WADE WAGAR.

#### THE HARD-SCRABBLE CHARGE

(A letter written by a Boston graduate to a nephew, also a Boston man, who has just been appointed to a hard-scrabble charge.)

DEAR GEORGE: I received your rather pessimistic letter yesterday. I am sorry you are feeling so disappointed but I am not surprised, in fact, I have been very sure that you would be feeling that way. I have been there myself and I suppose all other Methodist preachers, except a very few unusually fortunate ones, have been. It is one of the difficulties of our system that not every one can be satisfied. I suppose it is true of every other system also but in some others the dissatisfaction cannot be charged to any one man or group of men. I do have a great deal of sympathy with the district superintendent and the bishops. They have a hard job. Of course they know the older men. Some of them are classmates. Others have worked on neighboring charges. In other cases the wives are good friends. They feel obligated to them by all the ties of friendship while they feel no obligation to the younger man unless his father happens to be in the same Conference. Also, they sometimes feel that it will be good for the younger man to struggle along for a few years on a hard-scrabble charge.

However, that does not help the seminary man nor make him feel any better. Our system is the better for the older men and the weaker men, it frequently is unjust to the young man. The Congregational

system is better for the young, energetic man, but it frequently is disastrous to the old man. Our church does take care of its old men. Now, if a fellow is considering a change of denomination, that must be taken into consideration. Is it better to take a chance now with the district superintendent or to take a chance hunting for a job on your own hook thirty years from now, or if your health should not be good, twenty years from now?

There is another consideration also. The Congregational church is a good church and one can do just as good work in it as in our own, but the Congregational church is a comparatively small church. In this part of the country the Methodist Church is almost always the largest church in the community and there is a distinct advantage in serving the largest church. Also our outside interests are so much greater, colleges, hospitals, homes, etc., that if one is concerned about size and aggressiveness he will find it in Methodist more than in any other Protestant churches.

After considering all these things if you feel that you can be happier in the Congregational church than in the Methodist Church I should say by all means transfer. Some of our best men are doing it every year and they do not often come back. It is absolutely essential to your success as a preacher that you be happy in your work. If you are going to be dissatisfied as a Methodist you will not get far. The district superintendent and the bishop will soon find it out and they are not disposed to help matters much. If you are not quite happy do not let the congregation know it. Do the best piece of work possible on your charge and hope for something better a little later. The chances are you will have a steady, if not rapid rise, and that ten years from now things will look quite different. Above all do not talk about what you are going to do. Keep it under your hat until you have done it and then let others talk.

You will remember that we started in here at \$1,200 a year and had two churches. It was four years before we got \$1,800 and now we are getting only \$2,200 and never collect all of that. I wouldn't want it told but we have nearly \$1,000 coming from the church right now. We may get it and we may not. If we do not we shall say good-bye to it graciously and forget it. It is a part of the life one undertakes when he becomes a preacher. But it is not so different from others. The merchant may lose \$1,000 on accounts over a period of five years and consider himself lucky that it is not more. The farmer may lose it in a single year due to crop failure and smile in spite of his loss. Life is a gamble after all, not everyone draws the lucky cards, and the man who can take his gain or loss with the same unchanging smile, like a good gambler, is likely to win out in the end. You remember Kipling's "If."

I haven't the slightest idea what will become of us when we leave this place. We are not likely to get what we want or what we feel we really deserve. There are not enough good places to go around. And then there is always a chance that we may think we deserve more than we really do. But in the long run we shall hope to come out on top. Keep a stiff upper lip and do your best. Many a bishop started in a less promising place. Love,

HENRY.

## FAITH

As I awake this morning and look out upon a new day I am sensible of a conflict of emotion. Yesterday, with all its failure, opportunity and achievement, is gone forever. As time elapses it shall be removed from the present until it becomes an eternity behind. And, as I muse, I am strangely stirred by the thought that its mistakes and failures may thus be removed from me forever if this new day finds me in a right relation to Him who made it: which is to say, in right relation to life and opportunity and duty.

But the experiences of yesterday have taught me that my entrance into this new day lays upon me the requirement that I blaze a new trail as through an uncharted wilderness. I shall find many obstructions to oppose my progress. Across the way and on every hand dead wood, felled by the hand of time and a fierce tangle of briar is laid. These represent the disorder that comes where there is no frequent clearing of the paths. I have traveled through forest bosage where tall trees with heads uplift and arms outstretched, sometimes mute and silent, sometimes wildly beating the air and moaning their persistent opposition to the storms, ever and anon have cast rejected branches and once vernal leaves to the ground as if thus to increase the opposition which the low, thick underbrush has imposed upon my way. 'Tis thus the challenge of life comes to me this day.

But I am filled with the thought that I must blaze a trail to-day in spite of every opposition, for I am thus confronted with a new opportunity of progress in the onward course; though the way through which I pass be as through a mazy wilderness, where the storms of other days have heaped debris: worthless creeds, false doctrines, unworthy standards and evil habits formed and handed down to become the most subtle foe to progress:

And blind ignorance, stubborn self-will, and subtle selfishness,  
form snares about my feet;  
They bind my hands, and when I lift my eyes to greet  
The task  
Strike terror to my soul: for thus they seem to say, "Thou shalt  
Not pass."

But, as I greet the opportunities of this new day,  
With the help of the Infinite I confidently say  
That I shall blaze a trail.  
And though there be a wilderness of doubt through which to pass,  
And heart be faint, and hand be weak;  
And though there be the added danger of strong lion, stealthy serpent,  
And other beasts of prey,  
I shall not falter, I only ask that He  
Who marked the trail for me in other days,  
And set the star of hope beyond the maze,  
Shall guide my hand and keep my foot,  
As he has done more worthy men along their way.

And faith shall conquer doubt, and hope shall win,  
Because 'tis in the pure and good,  
And seeks the overthrow of sin.

Atlantic City, N. J.

W. F. GODWIN.

## BIBLICAL RESEARCH

## PRAYER FOR THE DEAD

THAT much-discussed question as to whether prayer may properly be offered for the departed certainly has little distinct Scriptural support. Yet there is no denial of this practice in the Bible and there is a certain amount of circumstantial evidence in its behalf.

The best-known passage relating to the problem is that found in Paul's second letter to Timothy 1. 16ff. "The Lord grant mercy unto the house of Onesiphorus, for he often refreshed me and was not ashamed of my claim . . . (the Lord grant unto him to find mercy in that day.)" Protestant commentators (by no means the ablest of them) have too strongly denied the probability of Onesiphorus being a departed saint, while Romanists have certainly placed too much emphasis upon it and read too much into Paul's single sentence prayer for a deceased friend.

All that the apostle says of Onesiphorus himself is of the memorial type, being wholly in a past tense, and his prayer is not for any present earthly prosperity either of body or soul, but for his full triumph in the coming day of the Lord. His dear friend must have passed away and therefore Paul could not by any earthly deed repay his many kindnesses, but he does ask it of the Lord. His message sent through Timothy is solely to the household of Onesiphorus and not to its deceased master. It does seem therefore most certainly to be both a memorial of and a petition for a departed soul. But there is no purgatorial suggestion in his saying. Without doubt, it is that baseless superstition of the purgatorial fire which aroused Protestant prejudice against maintaining religious fellowship with the dead.

There is no very abundant but quite sufficient evidence that prayer was offered for the dead in the early Christian Church. A single example is in Tertullian's essay *De Monogamia*, Chapter X, where he pictures a pious widow in her living loyalty to her deceased husband thus: "She prays for his soul and requests refreshment for him meanwhile, and fellowship at the first resurrection, and she offers her sacrifice on the anniversary of his falling asleep." In that earlier apocryphal writing concerning Paul and Thecla, there is a like statement. One needs not accept the historic value of this latter document, but it does contain record of the current religious customs of that early age. John Wesley in his vigorous answer to Doctor Middletown says:

"It is certain that 'praying for the dead was common in the second century'—you might have said and in the first also; seeing that petition, Thy Kingdom Come, manifestly concerns the saints in Paradise as well as those on earth. But it is far from certain that 'the purpose of this was to procure relief or refreshment for the departed souls in some intermediate state of expiatory pain,' or that this was the general opinion in those times."

There is also that well-known passage in 2 Maccabees, Chapter 12, where prayer is offered for some slain defenders of Judaism in spite

of and perhaps because of their acknowledged mistakes in religious matters. This is partial proof of the current Jewish conviction on this matter at the coming of the Christian Church.

A more vital value of this prayer for the dead is found in that reasonable fact that the dead are still alive, that they still live a conscious life in real relation to God who is "not the God of the dead but of the living." That future life of ours is not pictured in the Bible as static and changeless but dynamic and progressive. "He who began a good work in you will perfect it until the day of Jesus Christ." Phil. 1. 6. Peter pictures the crucified Christ during his day in Hades between death and resurrection as "preaching to the spirits." The eleventh chapter of Hebrews portrays not only the loyal lives of a procession of saints through four millenniums, but also makes both their earthly and their heavenly life a perpetual progress in faith and its fulfillment. This "great cloud of witnesses," Heb. 12. 1, has not even now achieved all its promised triumphs, "God having provided some better things concerning us that they apart from us should not be made perfect."

The Holy Universal Church, which is the body of Christ, is therefore, One, a unity of the Church Militant and the Church Triumphant. It involves a communion of saints. No barriers between lives are set up by death. There is still a holy fellowship between the living and the dead. There is no reason that our permanent relations with our dearest departed and our interest in their progress should not enter into any desires we may express in our prayers to Him in whom we are all united.

In the Apocalypse we see the martyred saints praying for themselves, Rev. 6. 10. Cannot the living who still love them add to their petition an earthly intercession?

Not being Papists, we cannot pray *to* the dead. No invocation of saints has any place in real worship. In Ante-Nicene liturgies, in the Eucharistic service prayer was offered *for* Apostles and for the Virgin Mother, but never *to* either of them. We have not wholly left this out from the liturgies of to-day. We still implore that "*we and thy whole church* may obtain remission of our sins and all other benefits of his passion." And in the funeral service we ask "that we, with all them that are departed in the true faith of thy holy name, may have our perfect consummation and bliss both in body and soul in thy eternal and everlasting glory."

Although it seems to be allowed that we may pray *for* the saints but not *to* them, it does seem a blessed certainty that they do pray for us. If the angels are "all ministering spirits sent forth to do service for the sake of them that shall inherit salvation," Heb. 1. 14, dare we not hope that some of the heavenly activity of redeemed souls in heaven is in behalf of their loved ones on earth? Of those living creatures who perhaps represent all forms of life, it is said that "they have no rest day and night," Rev. 4. 8, and surely that celestial activity which is worship may have some worth to living beings on earth. It is written of those in white robes, who are before the throne that "they serve him day and night in his temple," Rev. 7. 15, and in the sacred Paradise of the Lamb we hear that



"his servants shall serve him." That Greek word, here rendered "serve," implies worship in the broadest sense of that word. Therefore we may hope that all glorified spirits do pray for us. We do not address our prayers to them. Perhaps we would ask them to intercede for us, if there could be any first contact with those who have passed away. But we have a nobler service; all can address that Eternal Life with which we are united and there find the fellowship of universal worship.

In the Epistle to the Hebrews, already quoted in this article, there is a wonderful text, best fitted for All Saints' Day, which gloriously asserts this universal communion of all saved souls both dead and alive. Here is his picture of the all-inclusive Church of Christ: "Ye are come unto Mount Zion, the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven and to God the judge of all and to the spirits of just men made perfect." Heb. 12. 22, 23.

Is not all our public worship an act of universal fellowship with all the servants of God both seen and unseen? In the thanksgiving prayer of the Lord's Supper we sing: "Therefore with angels and archangels and with all the company of heaven we laud and magnify thy glorious name," and then join with the six-winged seraphim beheld by Isaiah in chanting the Trisagion. If we thus worship together with all the saints on both sides the veil of death, may we not also extend our intercessions to the entire communion of saints?

This may not be regarded as an absolute proof of the doctrine of praying for the dead, but it surely does make such prayer a spiritual possibility to all whose longing souls still follow their departed friends with loving memorials and earnest petitions in their behalf. Much in our worship may be ignorance, as Jesus said to James and John, "Ye know not what ye ask." But much of our ignorance may be innocent and make our worship more spiritually helpful to ourselves and others than are the shallow prayers of superficial reasoners on these problems.

#### THE BAPTISM OF JESUS

Why did Jesus submit himself to be baptized by John? Was it an act of repentance like that of the others who sought the remission of their sins? This view has been held by many modern writers. For example, J. Middleton Murry in his notable *Jesus—Man of Genius*, says: "For he had come to be baptized by John as a sinner among a crowd of sinners. He had come as more than a sinner, but as a sinner he had indeed come. . . . He would have sought no baptism for the remission of sins, had he not been conscious of sin."

Yet Jesus was the only one baptized by John of whom we have no record of a call to repentance as was the case with Pharisees, Sadducees, publicans and soldiers who asked of him, "What must we do?" John would have hindered the baptism of Jesus, had not our Lord said: "Suffer it now, for thus it becometh us to fulfill all righteousness."

John did not claim that baptism *caused* righteousness; it was an out-

ward symbol of the pardon and cleansing reached by *μετάνοια*, "repentance," which literally means "change of mind." This inward experience was necessary to secure its outward expression in baptism.

It is interesting to notice that in a notable passage in Josephus' *Antiquities* concerning John the Baptist it is said: "He was a good man and commanded the Jews to exercise virtue both as to justice toward one another and piety toward God, and so to come to baptism; for baptism would be acceptable to God, if they made use of it not in order to expiate some sin, but for the purification of the body, provided that the soul was purified beforehand by righteousness." So both the Gospels and this quite trustworthy testimony of Josephus show that John demanded a moral preparation as the condition of baptism. Those who had acquired righteousness by repentance, and Jesus who possessed it by character were alike entitled to this external fulfillment of all righteousness.

To *The Gospel according to the Hebrews*, that lost work which is cited several times by the early writers of the church, there are ascribed by Jerome two quite significant passages. The first, in *Against the Pelagians*, reads: "Behold the mother of the Lord and his brethren said unto him: John the Baptist baptizeth for remission of sins; let us go and be baptized by him. And he said unto them: Wherein have I sinned that I should go and be baptized by him? Except perhaps this very thing that I have said is ignorance." Even if not reported with full accuracy, this looks like a genuine reminiscence of the brethren of Jesus. It does assert his consciousness of purity, and that phrase of uncertainty in the last sentence is the sort of shadow that forecasts his temptation.

The second quotation from *The Gospel according to the Hebrews*, made by Jerome in his *Commentary on Isaiah*, reads: "And it came to pass when the Lord had come up from the water, the entire fountain of the Holy Spirit descended and rested upon him and said to him: My Son, in all the prophets did I await thee that thou mightest come and I might rest in thee. For thou art my rest, thou art my first-born Son that reignest forever." As in the canonical Gospels with their marvelous story of the Holy Dove and the Paternal Voice, we see here a further testimony to the fact that the baptism by John was an act by which there came to Jesus the full revelation of his destiny as the supreme revelation of God. In the *Codex Bezae* and other ancient manuscripts, these words, an echo of Psalms 2. 7, are given as a part of the Fatherly benediction: "Thou art my Son, this day have I begotten thee." Luke 3. 22.

This revelation made directly to Jesus at his baptism and doubtless of Jesus to John and the others present has many parallel passages in the New Testament, such as John 3. 34, "God gives him the Spirit in no sparing measure" (Moffatt's Version), and the Epistle to the Hebrews 1. 1, in which the revelation made by God through the prophets is described as fragmentary and varied, but its culmination is in a Son. See also Matt. 12. 18; Luke 4. 18; and Acts 10. 38.

John the Baptist therefore baptized Jesus Christ not for the remission of sins as a preparation into the coming Kingdom, but because being without sin, he was the Lord of that promised Kingdom.

## FOREIGN OUTLOOK

## THE JAPANESE RELIGIOUS CONSCIOUSNESS

[The following review of an important Japanese publication is properly being given a place in this department, rather than in Our Bookshelf.]

*A Study of Shinto, the Religion of the Japanese Nation.* By GENCHI KATO, D.Litt. Published by the Meiji Japan Society, Tokyo, 1926. Agents, Kyobunkwan, 7 chome, Aoyama, Tokyo. Price, 9/-.

STUDENTS of comparative religions have reason to be thankful to Dr. Kato, and the Meiji Japan Society (a worthy sister of the Asiatic Society of Japan) for the production of this study of Shinto. As Dr. Kato points out, most of the critical study of this interesting religion in the past has been by Western students, working not alone through the difficulties of a complex and now little-known language (classic Japanese), but also, and inevitably, through a Western psychological equipment. The greater the pleasure, then, to receive such a volume from the hands of a well-equipped Japanese scholar, and one owing much to true critical method.

Dr. Kato feels that Shinto has been studied as a primitive cult, but never thoroughly as the highly developed ethico-philosophical religion which he claims it is to-day. His method is, therefore, the historical one of beginning with what he frankly acknowledges was the mere nature worship, the animism of early Shinto, and trace the development of animism, spiritism, with hints of monotheism, totemism and the like, up through the polytheistic stages, the later tendency toward few or one deity, and the final emergence of Shinto into a highly developed ethico-intellectual-philosophical cult, showing tendencies toward a universal character, though still essentially national. It is interesting to note, however, that Dr. Kato does not abandon the possibility that Amaterasu-Omikami was an historical personage as well as the sun. (p. 53.)

This most interesting theory of the development of Shinto must now be taken in hand, with its evidence as submitted, by the students of this branch, and sifted and weighed to determine its exact value. But whatever may become of the theory, which seems to be well supported, Dr. Kato has surely placed students everywhere in the West under deep obligation to him for the original material for study which he has translated for them. Recently, in collaboration with Dr. Hoshino, our author gave the world the *Kogoshui*, a valuable source book in Shinto, in English translation, and he now increases the obligation by many citations from Japanese documents usually beyond the reach of the Western student. Here also is permanent value in the new volume.

In spite of the fact that the author feels his method is "strictly historical throughout," the fact becomes early apparent that the volume is written with another thesis besides pure objective historicity. This further thesis is clearly brought out in the preface in the following words:

"In my opinion, however, Shinto is by no means to be classed with the religions of the past. It is alive—nay, it is vitally active in the ethico-religious consciousness and national life of the patriotic Japanese of to-day. Shinto is, in truth, like Christianity, Buddhism or Islam, one of the world's living religions. It has passed through a lengthy, meandering course of development, parallel with the national life of Japan. Starting as a nature religion, it has evolved itself into a peculiar form of ethico-intellectualistic religion. While intrinsically national in itself, it has, at different times, assimilated spiritualistic nourishment in the form of Confucian ethics and Buddhist philosophy, and to-day it stands stronger than ever before, inseparably interwoven in the national life of the Japanese people."

This thesis receives even stronger enunciation in the chapter on "The Unique Position of Shinto Among the World's Religions," in which Dr. Kato says: "Shinto, which is the national religion of Japan, goes hand in hand with that nation which gave birth to it. The nation believes itself co-eternal with heaven and earth, so the religion that cannot be severed from that nation as long as it exists will never fail. This peculiar feature of Shinto we call the *unbroken continuity of Shinto*, which is one of its unique characteristics."

Far from considering such a digression from the purely objective method a fault, the present reviewer is deeply grateful to Dr. Kato for it. The strictly objective method is ever in danger of forgetting that the subject that perceives, and its limitations of perception, are involved in what is perceived. The forgetting of this vital bit of psychology has led too often to the discarding of truth not clearly perceived, yet essential to the study. Nowhere is this failure of pure objectiveness more apparent than in some of the recent so-called scientific analyses of religion, for nothing is so vital, yet elusive to abstraction and definition, as religion.

No careful observer to-day can fail to perceive that the attitude of mind which the Shintoist holds his religion has produced in the Japanese people is a tremendously vital phenomenon. This came out clearly during the illness and funeral of the Taisho Emperor. Christian Japanese, who have renounced all idea of Mikadoism or Emperor worship (in so far as the two are synonymous) still preserved a loyalty to the Emperor which is at once the admiration and despair of the Western observer. This strange, unifying spirit becomes even more evident in the light of a comparison of the condition of Japan with her neighbor China. Into both nations, emerging in the same general period into the complex civilization of the West, have flowed streams of new influences. Both have drunk deeply of these streams. To the one they seem to have brought hopeless chaos. The other, though feeling the strain far deeper than surface indications would suggest, still continues with a real unity under its unique political system. This is a fact of history. And until it is absolutely proven to arise from other causes, Dr. Kato is abundantly justified in pointing to its explanation in Shinto, the religion of the Japanese nation. And his scholarly attempt to interpret the facts of history is greatly to be appreciated.

The method pursued is beyond question, and the evidence of ethical and philosophical insight offered is both pleasing and at times surprising. Yet with the reviewer there has been always the wish that Dr. Kato had done something more—had opened his study with a critical estimate of the various sources from which he has drawn, and of the whole field of source material available. From time to time there are quotations so manifestly Confucian or Buddhist in their character that one wonders if they can properly be classified as Shinto. Is Shinto an omnibus, to which everything said by a Japanese religionist may be credited? Can the statements of a Nichiren, for example, be accepted as orthodox Shinto views on Hachiman, the god of war? Perhaps they can, but that fact would seem to need demonstration. Here is a field of research which seems to the reviewer to call for the services of just such scholars as Dr. Kato.

Dr. Kato brings out one great religious problem of Shinto in his discussion of the defeat of the Heike, guardians of the legitimate Emperor, by the Genji at the great battle of Dannoura. He shows us how the problem shook the faith of Japanese of the time, and then proposes as the solution of the problem, the subsequent defeat of the Mongol invaders at Hakata, thus showing that the deities of Shinto swerved from the apparently proper course to perform a greater service for the Japanese nation. The conclusion is that the defeat of Kublai Khan establishes the reliability of Shinto as the national religion of Japan.

This is interesting, but is not the author's argument going to compel him to go farther? What about the world relations of the throwing back of Kublai Khan? Science is teaching us that no such event can be isolated; rather that it links itself into the universal scheme. This drives our thinking inevitably beyond the national borders, and compels us to think in terms not of the Japanese nation, but of all mankind. The mere fact that the Japanese nation has not been eliminated as yet, does not justify the claim for the superiority of Shinto over other national religions, as Dr. Kato seems to infer. As Professor Whitehead said in his Lowell Lectures for 1926, regarding the Jewish religion: "Their religion embodied general ideas as to the nature of things which were entirely expressed in terms of their relevance to the Jewish race. This compromise was very effective but very unstable. It is the type of religious settlement to which communities are always reverting. In the modern world it is the religion of national statesmen, captains of industry, social reformers. In the case of the Jews the crises to which it led were the birth of Christianity and the forcible dispersion of the Jews by the military power of Rome. The same type of religion in our generation was one of the factors which led to the World War. . . . Generality is the salt of religion." (Whitehead: *Religion in the Making*, pp. 43-44.) Indeed the type of rationalization which, as Professor Whitehead points out, disintegrates national or communal religions, is at work in Japan to-day. "The cult of the (Roman) Empire was the sort of religion which might be constructed today by the Law School of a University, laudably impressed by the notion that mere penal repression is not the way to avert crime."



(*Ibid.*, pp. 42-43.) What a close description of the mentality behind the proposed new religion's law! Yet there it is, and it bodes ill for religious life, particularly if that life has no wider foundation than one nation can afford. Thus while with Dr. Kato we desire to identify and save that strange power which has done so much for the unification of this beautiful and (to the reviewer, certainly) beloved land, we feel it is necessary to divest ourselves of the feeling that the Japanese nation can form a grand and unique exception in history—the view which seems to permeate the volume, and especially Chapters XIX and XX—and with relentless criticism to search deeper for the permanent elements in Shinto, the religion born in Japan.

To one familiar with the process of producing an English book in Japan, where too often the compositors know English only letter by letter, this volume is indeed a triumph of care. The few errors which occur, and yet are not caught in the Errata, is in itself testimony to the care which was taken by the proofreaders of the volume.

Fukuoka, Japan, March 29, 1927.

ROBERT STEWARD SPENCER.

### OUR BOOKSHELF

*The Christlike God.* A Survey of the Divine Attributes From the Christian Point of View. By FRANCIS J. McCONNELL. New York: The Abingdon Press. \$1.75.

Few books have gripped me so completely as this one. Bishop McConnell has excelled himself in this volume. The mellowness and maturity of judgment are worthy of the great subject. The concessions made to the limitations of human knowledge are a call to patience. "All we can ask is that in those phases of activity which we cannot understand, God acts not out of wantonness or sportiveness, but out of a nature rational and moral throughout. If the final word about God is Christ, we are content, even if we know ages will pass before we can understand." (102.)

Explanations of God's dealings with the universe could never satisfy all our intellectual demands, since we are not in possession of the requisite data. Nor would any contend that formal arguments have ever brought certainty on the profound issues of life and destiny. Science has become remarkably efficient in its own sphere, but its explanations of reality are seriously defective. The philosophy of the Absolute is imposing, but it leaves us confused and unresponsive. The theories of pragmatism, behaviorism and relativity stop just where we expect the spark to ignite. Even theology has lost much of its appeal because it begins at the wrong end.

There is a deeper appreciation to-day of the words of Jesus: "He that hath seen me hath seen the Father also." The discussion has thus shifted from the metaphysics of God with its interminable wrangling, to the character of God, to the Christlikeness of the Almighty. Instead of labored proofs of the existence of God, our attention is directed to the



moral attributes of God, from the standpoint of Christ, who is the acknowledged ideal of perfection. If God is like Christ then we can trust him, for we shall learn that God's ways are like Christ's ways.

The enigma of life will not be completely solved, but many of the baffling episodes in history will be viewed in clearer perspective. "The believer in a Christlike God beholds in Christ a climax, a theme, a motive, a spirit which gives him God in his deepest nature. In other words, God is in Christ as he is not elsewhere—as revelation of spirit and character." (135.) Such an approach, moreover, pays high tribute to the divinity and the humanity of Christ, because it sets him at the very core and soul of nature and history, and gives a sense of reality and responsibility to all of life.

This attempt to magnify the ethical rather than the philosophical aspect of the Divine Personality is successfully conducted by Bishop McConnell. He blinks at no objection, evades no argument, makes no gestures of compromise. He holds firmly and consistently to his major theme and shows conclusively that "Christianity is for the enlargement and refinement of human life." (245.)

Just as the Gothic cathedral was the consummate climax of an age that saw life steadily and saw it whole, so the redeeming and liberating truth of God like Christ, of God in Christ, offers a comprehensive and balanced view of life here and hereafter. This book is a religious rather than a theological statement. It therefore helps the ordinary man to understand that since God is like Christ, God freely carries a heavy responsibility for moral doing, and his approach to men is through the moral insight of a profound sympathy.

The metaphysical attributes of God are considered in the first part of the book. They are the divine personality, unity, unchangeableness, power, knowledge, omnipresence, immanence, transcendence. The remaining chapters deal with the moral attributes which have more definitely to do with man. These are seen in the divine purpose in creation and salvation, in the divine kingship and sovereignty, in the divine Fatherhood and justice.

The chapter on the Divine Co-Worker takes occasion to point out that the supreme task before Protestantism is the exercise of a spiritual influence that shall make Christian racial contacts, industrial relationships and all other phases of human conduct. This plea is further stressed in the last chapter on God as the Friend of men. This is indeed the highest conception to which we can attain. The experience of the best for ourselves and for others is inspired by the ethical seriousness, the spiritual sublimity and the evangelical fullness of Jesus Christ.

OSCAR L. JOSEPH.

*The Practice of the Principles of Jesus.* By WILLIAM P. KING. Pp. viii, 238. Nashville: Cokesbury Press. Price, \$1.50.

In the last few years there have been scores of volumes on the general field of this book of Dr. King's. Amid this flood of books dealing with

every aspect of the application of the gospel of Christ to the conditions of our time one may well ask, What possible room is there for another one? The reader does not get through many pages of this book, however, without leaving that question far behind. It speedily becomes very evident what room there is for this book. It makes a unique place for itself by a genius for simplicity. We cannot recall any book on the present-day questions of belief and practice which is so adapted for popular reading as this one. Many of the books on questions of belief and social ethics are written for preachers or advanced students. This book is not written for preachers, although it will prove interesting and vastly useful to them. It was written for the every-day man and woman, and cannot fail to command their interest. It is simple but not superficial; full of humor and of those homely telling illustrations which have become associated in the public mind with Southern preaching and oratory at its best. It is fearless in its exposition of what is essential to Christianity and what is minor and unessential. Yet with all this it is never denunciatory. It carries conviction by the deeply religious spirit of the author and is the perfect expression of reasonableness and logic coupled with fine temper and goodwill.

The main purposes of the book are to discriminate between what is really vital and essential to Christian faith and those incidental accompaniments which have unfortunately been seized upon in many quarters as the very essence of it. Then there is the endeavor to present what is involved in applying in a thoroughgoing manner Christian principles to our present world.

The book had its inception in a series of addresses delivered at the Lake Junaluska Assembly of the Methodist Episcopal Church, South, at the invitation of the Social Service Commission of that church.

It is hard to imagine anything more valuable as a contribution to present-day discussion of fundamentalism and modernism than the clear chapter on "Finding the Fundamentals," which opens the book. This chapter is a survey of the forces which are making the modern world. It lists nine transforming forces which have borne down on the life and thought of our age with an irresistible impact and which have made change and readjustment inevitable.

The third chapter is on "The Pragmatic Test of Christian Doctrine." In order to give a sample of Dr. King's ability to put a broad sweep of thought into very simple language we list the eight points which he submits as the working tests of the value of Christian doctrine or the value of any traditional item of Christian doctrine.

- "1. The first test is the determinative revelation of Jesus Christ.
- "2. There is the subjective test of human experience.
- "3. A further test of the essentials is the common experience of all who have access to the facts.
- "4. There is the test of a historical foundation.
- "5. A test of an essential religious element is that it enters into a harmonious relation with the whole body of assured knowledge.
- "6. There is the verdict of the racial and human instinct.
- "7. The doctrines must be true which arise in response to a real human need.
- "8. The final test is the pragmatic test or working value of a belief."

Undoubtedly the most brilliant chapter in the book is the one on "The Fallacy of the False Alternative." Here he has listed fourteen current false alternatives. The material in this chapter is so valuable as a guide for straight thinking that it ought to find its way into hundreds of pulpits. Concerning the false alternative Dr. King writes:

"Anaxagoras said twenty-five hundred years ago that men are always cutting the world in two with a hatchet. William James, in his own unique way, said that everybody dichotomizes the cosmos. Such simple words are crystal clear. There is a true statement of alternatives when one is true and the other false. We may choose the true. There is the false statement of alternatives when both alternatives are false and we are called upon to choose between them, or when both alternatives are true and we are called upon to choose between them."

As samples of these alternatives in which the proper course is to choose both of them we give the following:

- "1. We are called upon to choose between faith and reason. But faith is not believing the absurd; it is believing the reasonable. Christianity makes its appeal to the reasonable and has no place for credulity and superstition.
- "2. We are called upon to choose between faith and good works. A defender of the first says, 'The pendulum of good works has swung us too far from God.' Must we choose then between believing the gospel and living the gospel? Why not have both?
- "3. There is the false alternative, God or Law. This sets nature and God over against each other. We are not understanding that the reign of law enhances the glory of God, that laws are God's method of working and that he is the infinite and eternal energy from which all things proceed. The false antithesis is removed."

The chapter on the application of the Golden Rule not only comes to close grips with the meaning of Christian principles in industry, but it also contains one of the most simple and persuasive expositions of the folly of war which one can find anywhere.

I trust that enough has been said to indicate the very great timeliness of this volume. At a time when so many people are confused in their thinking on religious questions it charts the things which remain. It speaks also to an age of moral confusion. The muddled thinking of a great many people is well reported in the words of one of the prophets of a so-called new generation, F. Scott Fitzgerald. One of the characters in one of his novels says, "Life is like a football game. Everyone is offside, the rule book has been lost, and the umpire has left the field." To them who think the rule book has been lost Dr. King's book offers valuable first aid for its recovery, or better, not the recovery of a rule book, but the possession of a living faith.

HALFORD E. LUCCOCK.

New York City.

*The Life of Prayer in a World of Science.* By WILLIAM ADAMS BROWN, D.D.  
New York: Charles Scribner's Sons. \$2.25.

THE word of experience is more convincing on the subject of prayer than a library of theory. It is all the more persuasive when given by one who worked his way through scientific and philosophic difficulties, and

won assurance that prayer is the heart of all vital religion. Dr. Brown discovered that prayer is a privilege and not a duty; that its reality is confirmed by others only as one seeks God for himself; that it leads into relationship with an inexhaustible God. He also realized that prayer opens our eyes to the beauty and wonder of the world, introduces us into an intimate fellowship more satisfying than any human friendship, furnishes us with the energies of reinforcement, and keeps us true to our best selves.

The loss of the prayer habit thus leaves a vacancy which nothing else could fill. How is it to be recovered? The answer is given in four chapters which consider prayer as appreciation, from the standpoint of psychology; as fellowship, in the light of history; as creativity, from the view of philosophy; as discipline, from the standpoint of education.

This is one of the best books on prayer, as it combines the intellectual with the devotional, the ethical with the spiritual, the historical with the practical. One of our most urgent needs is an adequate understanding of prayer. This cannot be given by mere exhortation, but by definite instruction. We have taken prayer for granted, under the mistaken assumption that it will look after itself, if we attend to matters of belief and conduct. But we need to be definitely initiated into the secret of prayer. The responsibility for doing this is laid upon preachers. Let them study this searching volume for their own sake and open the realm of spiritual freedom and fidelity to their people.

OSCAR L. JOSEPH.

*What May I Believe?* By EDMUND DAVISON SOPER. Pp. 282. New York and Cincinnati: The Abingdon Press. \$1.50.

EDMUND DAVISON SOPER, Dean of the School of Religion of Duke University, has given us in this noteworthy book twenty-five studies in Christian doctrine. In his preface he states his purpose to be that of helping people "who are troubled and confused" to find their way. "What men and women desire is candor without intolerance and frank statement without rancor." This purpose he has admirably served. The book is candid, tolerant, evangelical. It faces difficulties, and never glosses them over. But from start to finish its message is constructive and at times even creative.

Each of these twenty-five comparatively brief studies is concerned with an exceedingly vital subject. Not one of them has been "lugged in." The topics are uppermost in the minds of thoughtful people without and within the church to-day. And the marvel is that so much of the real stuff of thinking is compressed within such narrow limits, and in such a way that the reader is carried along without conscious effort. The author is so completely the master of his material, he has lived in and through so much of it in his own experience that he never talks down, nor talks up, but just talks perfectly naturally and conversationally. But after you have thoughtfully listened you realize that you have been gripped by a man who has worked tremendously, and lived with devotion to the truths and ideals which he has discovered in the unfolding of life itself.

In a brief review it is almost impossible to single out subjects and sentences of unusual value. But take the fresh and living conception of

the Christian salvation that we find in the chapters, "Why Do We Need Forgiveness?" and "What Must I Do to Be Saved?" as an illustration of the author's untrammelled yet vitally evangelical views upon these central topics of our Christian religion. We cannot really know what forgiveness is, nor why it is necessary until we thoroughly realize what sin is. Sin is "something which adheres to and is a part of the man himself." It is not something external to him, which may be gotten rid of by any sort of external process. It corrupts and finally destroys the filial relationship between God and his child. No transaction which takes place outside of the sinner himself can rid him of his sin. The transaction must take place within. And it must lift a man out of his wrong relationship to God and to his fellow men into a right relationship. Essential to that inner process is forgiveness, the forgiveness of God in Christ. Instead of the atmosphere and the procedure of the court room we have a clear statement of vital processes which seek to lift us out of our sin into the relationship to God which makes it possible for us to be like Jesus Christ. "Saved to be like Jesus may be the shortest way in which to state the essential fact in the Christian salvation."

Take the chapter, "What Interest Have We in the Death of Christ?" "The final fact in Christianity, the cross of Calvary, is not a word but a deed. It speaks a more universal language than any explanation could." The sacrifice of Jesus was voluntary. It possessed and still possesses creative power. For God too was implicated in this stupendous deed. "Every thought we have about the death of Christ must assert that God was in what Jesus endured and suffered as completely as Jesus himself." And the ultimate purpose of it all was to found a new kingdom of the spirit founded on the principle of vicarious sacrifice. The members of this kingdom are human beings established in right relations with God and man, and themselves obedient, voluntarily and creatively obedient, to the same principle that we see in the life and supremely in the death of Jesus. Apart from the sacrifice of the Saviour men could never know how sin hurts the heart of God, nor could they ever receive in its fullest measure the saving love of God which flowing from the cross of Christ cleanses from sin and makes men capable of becoming worthy subjects of the new spiritual enterprise, the kingdom of God, which without vicarious sacrifice never could have been founded.

It would take a much longer article than this one to give any idea of the scope of this book. "Is the God Who Created the World a Good God?" "Is the Bible God's Word?" "Will There Be an Eternal Cleavage Between the Good and the Bad?" "Why Do Men Pray?" "Is the Kingdom of God an Impossible Dream?"—such titles indicate the breadth of Dean Soper's thinking. The great values of the spirit—truth, beauty, goodness, service—are displayed from many angles of experience and vision, and the person would be dullminded indeed who could read this book without the strengthening of his faith in God and man, and the deepening of his devotion to the great ideals of the Kingdom of sacrificial service.

East Orange, N. J.

DORE FRANK DIEFENDORF.



*Paul. A Study in Social and Religious History.* By ADOLF DEISSMANN, D.D. Translated by WILLIAM E. WILSON. Second edition, fully revised and enlarged, with six autotype plates and seven diagrams. New York: George H. Doran Company. \$5.

*Christianity According to Saint Paul.* By CHARLES A. ANDERSON SCOTT, D.D. New York: The Macmillan Company. \$5.

Is the omission of the prefix St. in the name of the apostle due to the greater interest in him as a religious man than a theologian? The use of this prefix has doubtless been overdone in the case of individuals outside the canonical Scriptures. But in an age which is proverbially lacking in reverence, it is of doubtful advantage to deny the title to men who lived in the first period of the church. They at least are entitled to this distinction as the writers of its creative literature.

Saint Paul occupies a foremost place among the builders of the church. He was obscure during his lifetime because of his associations with a misknown religion, but he leaped into fame after his death. His place in history has occasionally suffered eclipse, and yet in the perspective of the years no one has exercised a profounder influence. He was the first after the One, or better, the first in the One.

His religious experience was Christo-centric, in the sense that he lived "in Christ" and was a Christ-bearer. This Christ-mysticism was his most significant contribution. Doctor Deissmann appraises its value in contrast with contemporary cults and mysticisms, and illustrates his argument from non-literary sources. He thus brings out the uniqueness of Christianity in an age that was not religiously bankrupt so much as out of focus.

This second edition is really a new work. Five chapters are given to "Paul the Christian" instead of three as in the first edition. There is also an interesting appendix on "Diagrams," which explains the Pauline conceptions from the standpoint of psychology. We miss the map which helped to visualize the range of the apostle's labors. It also enabled the student to understand Saint Paul's missionary strategy in selecting the cosmopolitan cities as the scenes of his labors and in confining his work in the zone of the olive tree. It is worth remembering that his world is found where the sea breezes blow.

Doctor Deissmann is justified in stressing the religious importance of Saint Paul. At times his enthusiasm leads him to magnify the spiritual experience out of proportion. Even so, it is a welcome reaction against the Paulinism of some writers, whose zeal for dogma obscured the intrinsic merits of the Christ-filled life. Nor was he a parchment saint unacquainted with the world nor a mere systematizer of theology. He was a contemporary of Philo and belonged to the same race. But Philo the Platonist stood at the end of an ancient civilization, while Saint Paul, because of Christ, stands at the beginning of the new world religion (110).

His letters are still hard to be understood. This is not on account of the involved style but owing to the problems of language and the different meanings attached to words. Read *The Meaning of Meaning*, by C. K.



Ogden and I. A. Richards, for some striking illustrations of the influence of language upon thought. Doctor Deissmann's expert knowledge as an archaeologist and linguist enables him to solve many difficulties. He has rescued Saint Paul from many years of imprisonment within dogmatic barricades.

The most important problem of the study of Saint Paul relates to "the rich variety of Pauline experience and testimony about salvation" (165). This view of Doctor Deissmann is shared by Doctor Scott, who, however, deals with the subject differently. Both writers agree, in common with an increasing number of students, that Saint Paul owed little if anything to Hellenism. Much of the mystery religions really dates from the second and later centuries after the Christ, and they had a most negligible influence upon him. Doctor Deissmann thinks of justification, reconciliation, forgiveness, redemption, adoption as pictorial representations of the same experience of salvation (168ff). Doctor Scott is closer to the New Testament in regarding them as different stages in a progressive experience. His book is really an exposition of these several aspects of salvation.

Doctor Scott furthermore establishes the relation of the Spirit to Christ, not as one of identity according to Doctor Deissmann, but of equivalence. This equating of the Spirit with Christ was one of Saint Paul's original contributions. It had pregnant consequences for his own thought, and for those who followed him, notably Saint John, who was Saint Paul's greatest interpreter. His Christianity was neither sacramental nor eschatological, but experimental and ethical.

In successive chapters Doctor Scott treats of salvation as a fact of the past; an appropriation by faith which is an act of self-committal to God in Christ; a progressive experience; a consummation in the future. The last chapter shows how Christ is absolutely indispensable to salvation. Although Saint Paul did not call Jesus Christ God, he had to him the value of God. He thus offered to Christ all that he felt due from man to God—utter confidence, and the dependence which expresses itself in prayer, obedience, love, worship. This is one of the most fruitful books for the study of Saint Paul.

We are indeed fortunate to have these two volumes, one from Germany, the other from England, published about the same time, and offering a larger and more adequate view of Christ's greatest apostle.

OSCAR L. JOSEPH.

*Der Gemeindegedanke im ersten Petrusbrief: ein Beitrag zur Struktur des Urchristlichen Kirchenbegriffs.* von Lic. Theophil Spörri, theol. Lehrer am Predigerseminar der Methodistenkirche zu Frankfurt a.M. Gütersloh: C. Bertelsmann Verlag.

THE author of this thorough and interesting investigation of 384 octavo pages (in Professor Otto Schmitz's series, *Neutestamentliche Forschungen*, ii. 2) is the son of an eminent and devoted minister of the Methodist Episcopal Church in Germany, of whom he says in the preface that for the understanding of the reality of New Testament life as a

whole the unforgettable impression of his personality was the best commentary. What more and better could one say of one's father? The work is divided into three main divisions: the finding of the facts exegetically, the significance of the facts, and the relation of these facts to primitive Christianity, that is, to Paul's ideas in this field, to John's, to the Epistle of Clement of Rome's, to the Epistle of Ignatius, and to the Shepherd of Hermas. The whole is subdivided into chapters and sections to secure lucidity and care in the results, and is carried through with a scholarly exactness, impartiality and comprehensiveness characteristic of the best continental research. It is pleasant to see a Methodist thus enrolled in the noble company of the learned who in independent monographs or in these long series leave us in their debt.

One or two points might be mentioned. The author well shows that according to 1 Pet. 3. 21, baptism saves (pp. 47ff.). But the place of baptism in apostolic times and long after was psychologically and historically of such fearful import in its possible consequences that it could never be entered upon without the salvation of the candidate being previously in essence secured. It was already the answer of a good conscience. 1 Peter has a high appreciation of the office of apostle (109ff.). The writer of the epistle has a strong consciousness of that mission and authority by which he is obligated to the universal church and to this special letter to Asia Minor Christendom. His task is indeed not rule in the later Catholic sense, but it is in the carrying out of the message or embassy he has received, the proclamation of the Word of God, and how great this calling is is shown in those passages where he praises the Word in its divine effectiveness and its never passing away. By the Word springs the life from God, the Christian society or congregation, and to it is granted participation in God's whole eternal grace and glory. Baptism is not alone, but it belongs with the calling of the apostle to the aim or end of evangelistic proclamation of the Word. There is not the slightest trace of egotistic glorification of the apostolate. Only by his service is the apostle over the society. Others have also the right of proclamation of the Word, others found congregations and preach in the power of the Holy Spirit. And it is the right and duty of every member of the congregation in every place, if he has the gift (*Charisma*), to speak the Word of God. The presbyter or elder is the shepherd of the flock (111ff.), and the Christ only is its possessor and Lord. There are no bishops as separate officers from presbyters. The latter had functions of oversight in regard to the care of souls, finances and discipline, but in these functions they are held to a strict self-denial and accountability. These officers are leaders only in this, that they follow Christ as a pattern to the flock. It is an exclusively ethical, spiritual conception of their calling and authority. "No secret cultic nimbus lies upon this office," well says our author; "no human or divine law (*Recht*) is invoked for its founding. It must prove and preserve itself by the force of its own genuineness" (p. 115). He quotes Harnack as saying that its power rests upon its pattern or type (Christ), and therefore is not of a legal nature. But it is an office, and a churchly one, for they feed the flock of

God not simply in the local church but in Pontus, Galatia and Asia (p. 120). While 4. 5 has a universal reference (p. 180), it is unscientific to make it absolutely so, as 4. 17-19 has also to be considered.

The reader must not judge the comprehensiveness and all-sided thoroughness of this study by Spörr from these slight indications, for social relations, theology, exegesis, institutions, organizations, etc., all come in for mature and intelligent discussion. While there is a full table of contents, list of books used (all German except one French), an index of 1 Peter passages, there is no index of subjects—a sad lack. (Author thinks 5. 13 refers to a local church, not to wife of the apostle, but he does not say whether it is Babylon or used symbolically for Rome, pp. 25, 105-7.)

J. A. FAULKNER.

Drew Theological Seminary.

*The New Testament Doctrine of the Christ.* The Bampton Lectures for 1926. By the Rev. A. E. J. RAWLINSON, D.D. New York: Longmans, Green & Co. \$5.

A HEALTHY reaction is setting in against the extreme view that Apostolic Christianity was largely influenced by Hellenistic paganism. The Mystery Religions have received more credit than the facts warranted. The comparative study of these and other first century religions has failed to do justice to the considerable influence of the Old Testament and of Judaism upon the writers of the New Testament, who with the possible exception of Saint Luke were Jewish converts. The theory of the Apocalyptic outlook has overlooked what is essentially independent and unique to the point of being revolutionary in the Person and teaching of Christ.

A re-reading of the New Testament in the light of recent study of first-century history and of non-Christian literature has magnified the splendor of Christ. We learn that Christianity was decidedly a monotheistic faith, claiming to be the heir of Old Testament promises, refusing to be syncretistic by blending Jewish and pagan elements, affirming its belief that Christ, the Mediator of Redemption, is "in the ultimate roots of his Being co-essentially and eternally one with the Father."

Doctor Angus in his notable work, *The Mystery Religions and Christianity*, well sums up the case. "If we accept Hegel's formula of evolution—thesis, antithesis, synthesis—we might say that the Greek and Roman religions represented the thesis (social-ethical religions), the Mysteries the antithesis (individualistic-mystic); while Judaism presented both thesis and antithesis, but labored in vain to discover the synthesis. It was Christianity that found the synthesis" (259). It did so because it had a unique advantage over all its rivals in having as the center of its faith an historic Person who was greater than his teachings and who himself was the dynamic of redemption.

This is the subject of the Bampton Lectures by Doctor Rawlinson. He is a grandson of Dr. J. Guinness Rogers, the eminent Congregationalist, and belongs to the liberal wing of Anglo-Catholicism. Among his

writings are two essays on "The Interpretation of the Christ in the New Testament," and "The Principle of Authority," in *Foundations*, which tried to do for the days just before the war what *Lux Mundi* had attempted at an earlier date. A greater maturity of thought is evidenced in his latest book, which frankly and convincingly supports the view that Apostolic Christianity was fundamentally influenced by Judaism and not by syncretistic Hellenism.

This is the first serious attempt to reckon with the religious history school represented by W. Bousset, Kirsopp Lake and others. Their theory that the cosmopolitanism of Christianity is explained by the infusion of pagan ideas is shown to be inadequate. Their conception of Jesus Christ is watered down so that he becomes a charming ethical teacher with a provincial accent, who is not big enough to account for his marvelous influence in history and in our own day. Their theory, moreover, introduces elements foreign to the genius of New Testament Christianity and offers an attenuated version of it, which is radically contradicted by the testimony of the church in every age of its ministry.

The Christological doctrine of the New Testament developed rapidly and assumed various forms. They must all be reckoned with for an understanding of the complete Christ of the whole New Testament. In these sacred pages there are three elements which remain constant throughout: (1) The acceptance of Jesus as the object of faith, who, as the Lord of the church, was invoked in prayer side by side with God the Father. (2) The insistence on monotheism was consistently safe guarded, and it made possible the logical conclusion definitely reached by the Council of Nicæa, 325 A. D., that the Son of God in his essential being is one with the Father. The church has not departed from this position. (3) The affirmation of the Messiahship of Jesus was an implicit and explicit declaration that he is of absolute and ultimate religious significance for mankind as the Redeemer (226f.).

The discussion is calm and critical. It constantly reverts to the clear pronouncements in the New Testament, which is not a compendium of definitions but a record of the divine revelation in Christ. The relation of Jesus to Christianity is shown to be inseparable. He fulfilled and consummated the Jewish Religious Hope of the Messiah. His Resurrection from the dead confirmed the faith of the disciples and induced them to look forward to a greater manifestation of himself as the exalted Lord (39). They interpreted in a larger way the Messianic significance in Old Testament passages. They understood more clearly the claims made by Jesus himself to be the Christ, as in his habitual use of the title "Son of man." Some of the early Gentile converts were adherents of the synagogue. Others came out of an atmosphere of intense spiritual yearning, of the consciousness of religious need and of widespread superstition. Their experience of salvation in Jesus Christ enabled them to use the terms "Lord" and "Son of God," as conveying to their minds the supernatural character of the Redeemer.

The dangers from misunderstanding and misinterpretation were largely obviated by the distinguished contribution of Saint Paul. He

proclaimed a conception of Christ which adequately met the needs of both Jewish and Gentile Christians. In three lectures Doctor Rawlinson traces the course of the apostle's thought and the process of progressive adaptation to the Gentile environments, whereby Christianity retained its essential uniqueness and identity. It was Saint Paul's vivid experience of Christ as Redeemer and Lord which formed the basis of his thought, and it was decidedly Jewish. This point is well taken against much of the doctrinaire criticism which contends that he was an Orientalized Greek (98, 107). Doctor Rawlinson is hardly justified in refusing to accept Romans 7 as autobiographical (88). If the passage was typical of a current experience, why may it not have been the apostle's?

There was, however, no radical difference between Saint Paul's Christology and that of the earlier Christians. The church as a whole directed its devotion not to Jesus as a figure of the past but to Jesus the exalted Lord of the present and future (118). This involved the idea of his preëxistence which Saint Paul developed not with reference to pagan mythological ideas of the gods but with reference to the Messiah as the Chosen of God. Indeed, there are no pagan analogies to the idea of redemption made possible by the love of God in Christ (152). A distinction should also be made between Christ and the Spirit. The two are not identical and there is a distinct Trinitarian tendency in the apostle's teaching.

The Pastoral Epistles in their present form are regarded as containing fragments of Saint Paul's letters. Terms common in the Mysteries are here used but their content is radically different. The Epistle to the Hebrews thinks of religion as consisting primarily in worship. Its teaching of Christ as Mediator, High Priest and the Living One views him from a standpoint different from Saint Paul's, but it shows marks of his influence. The Christology of the Apocalypse is expressed in a series of images, but it is virtually that of the early church.

Whoever was the author of the Fourth Gospel, he belonged to the school of Saint John. This writing is rooted in history and it reflects the teachings of the Beloved Disciple. It is in harmony with primitive Christology and with that of Saint Paul but it marks a development. Its mystical interpretation and the dramatic freedom in the dialogue sections identify Christ with the creative Word and set him forth as Saviour and Lord in a way that Hellenistic readers could appreciate. But Doctor Rawlinson contends that it is highly improbable that its writer was dependent either upon the speculations of Philo or any alternative form of Hellenistic religious philosophy. The internal evidence of the Gospel points to the profound influence of the Old Testament. The key to its Christology is the title "Son of God" and not "Logos" (210ff.).

This is a truly valuable contribution to an understanding of New Testament Christology. It is a timely protest against a tendency toward a Christianized Platonism which purposes to discard the impact of the Old Testament. However much our categories may differ from the New Testament, the truth of the Incarnation of Christ continues to challenge our allegiance as the only Gospel of Redemption.



The absence of sacerdotal disquisitions, common in books by high Anglicans, was doubtless due to the fact that these matters were extraneous. But it suggests the thought that the real basis of Christian unity and of union is to be found not in rhapsodical theories of Apostolic Succession and of Ecclesiastical Authority but in the acceptance of Jesus Christ as Saviour, Mediator and Lord. This volume helps toward emphasizing that basic idea and so of magnifying the glory of the Divine Grace.

OSCAR L. JOSEPH.

*The Unwritten Gospel. Ana and Agrapha of Jesus.* By RODERIC DUNKERLY. Pp. 208. London, England: George Allen and Unwin, Ltd. 8 s. 6 d. net.

JESUS certainly did say "many other things" than are recorded in any of the Four Gospels. Very few are quoted elsewhere in the Bible, but there are many of these sayings in the extra-canonical writings of the early centuries. So many of them have such a reality, either in their complete phraseology or their historic background, that they almost furnish us an "extra" gospel.

This book is probably one of the most complete collections made of the *Agrapha*, taken from the apocryphal books, patristic writers, manuscripts of the Gospels (interpolations), papyrus fragments, Moslem works and other sources. The list is not confined to *Logia*, or the sayings of Jesus, but includes a number of biographical passages which may have authentic historical value.

This work, somewhat different from the other recent treatises on the unwritten gospel, makes a classification of the quotations as to many features in the life and teachings of Jesus, such as the Long-sought Kingdom, Worldliness and Its Work, The Coming of the Kingdom, Wealth and Poverty, and a score of other themes. Yet every passage is given separate notice as to its meaning and possible authenticity.

Probably the most fascinating fragments quoted are those found in 1897, in the Oxyrhynchus papyri, and the least convincing are those from the Koran and some ascetic writings of Islam. Some of these last may have had access to primitive Christian books no longer extant.

Even those extra-canonical passages in which it may be impossible to see any strong proof of their reality often possess such a harmony of spirit with the Gospels themselves as makes their genuineness a possibility. Many may have originally been quoted without perfect accuracy of memory or have merely been an intentional paraphrase such as some of us, even now, make in quoting the Scriptures.

Owing to the fact that this author makes no quotations in other languages than English and gives every one of these *Agrapha* a most lucid exposition and also has greatly enlarged the number of passages, this is probably for all general use the most valuable treatise on *The Unwritten Gospel*.

If we really want to know absolutely all of the facts about the earthly life of our Lord and hear all the words he may have spoken, we can no more neglect these passages not to be found in the canonical Scriptures,



than to forget to read the New Testament itself. That very great authority on early manuscripts, Professor Rendel Harris, recently said in a lecture that in some remote corner of China there may be lurking Syriac and Chinese manuscripts which will some day enrich our knowledge of early Christian times. (In his *Sidelights on New Testament Research*.) "The Lord has yet more light and truth to break forth from his Word."

*Essays and Addresses on the Philosophy of Religion. Second Series. By BARON FREDERIC VON HÜGEL. Pp. 287. New York: E. P. Dutton & Company. \$5.*

THE First Series of these broad and philosophical religious views was presented to our readers several years ago. This volume contains some features even more interesting and important.

That any Roman Catholic layman could hold such progressive views with a genuine Methodist foundation, experience and life, without being excommunicated as a Modernist may seem remarkable. Yet this devotion to religious institutions and their historic character doubtless saved him from any charge of heterodoxy. He is so tolerant in spirit that he can even call M. Loisy, that extreme Modernist, "his devoted, grateful friend" and emphasize the dignity of his life and his critical ability. He takes the same attitude to liberal Protestant scholars.

Many of Baron Von Hügel's wonderful works are hard to read because of their profundity and rather complex English. Here, however, is one so vital in its themes and so lucid in their treatment that it will have a wide worth not only to theologians but to all religious students.

Very valuable are his essays on "Official Authority and Living Religion," "The Idea of God" and "Morals and Religion."

The Sixth Essay on "Suffering and God" is quite rich in its spirituality, but falls short of the perfect vision of the God of the Bible, who is really quite different from the metaphysical Deity of much theology. He cannot believe in a suffering God, yet he does emphasize the sympathetic element in the divine character. Surely the word "sympathy" does imply a certain partnership in pain, not physical of course, but that real suffering which always must live in a Love which has been rejected and outraged by those whose salvation has been sought by God. Creation does bring to the Creator a relation which only reaches redemption by the road of sacrificial love. This essay comes short of this truth, but it leads the way to it.

The final essay, "The Difficulties and Dangers of Nationality," is a calm but forceful indictment of the narrow Jingoism of to-day. He does not merely affirm but proves that Christianity cannot allow race prejudice, industrial selfishness, military methods of success, and shows the utter irreligiousness of those Millenarians who can only see in Christ a conqueror by force and fear. Only an unselfish, missionary and internationalistic nation can be called Christian.

Von Hügel has passed away, but his mind and heart still abide with us as a leadership in religious tolerance.

*The Guide to the Perplexed.* By MOSES MAIMONIDES. Pp. 414. New York: E. P. Dutton & Company. \$3.

THIS well-known work written in Arabic by a remarkable Jewish scholar of the twelfth century is translated into English by Professor M. Friedlander of the Jew's College. The three volumes of the first edition are here reduced to one large volume.

Probably the highest intellectual element in medieval Judaism was the Spanish Jews. Indeed, many of its later men of genius, such as Spinoza, and quite a number of those of to-day are descendants from this noble group of that race. Two things powerfully influenced them. Mohammedanism, which was then dominant in Spain, and also scholasticism, which, with many Moslem scholars, they learned from the Aristotelian leadership of that age. Doubtless Maimonides wrote this learned work to demolish the tendency to find Mohammed in the Scriptures and see in Islam an outcome of Judaism. But he does far more than that. He presents a somewhat metaphysical Deity, by the rejection of anthropomorphism and also the picture of a corporeal God as seen by some in the Bible. He partially reconciles the scriptural account of creation with the scientific views of Aristotle as to the eternity of the universe. His views on prophecy are quite progressive. He sees in the prophets men of imagination, insight and spiritual vision.

A considerable portion of this book is its interpretation of the first chapter of Ezekiel in opposition to some teachings of the *Mishnah*, that Talmudic work on which Maimonides had written a notable commentary. Here he deals with the problem of sin, of which he shows God is not the creator, with providence and the teleological element in the divine nature. Like nearly all Judaism, he is strong in his legalism, and presents fourteen classes of precepts from the first, "To Know, Love and Fear God," to the last concerning "Marriage Laws."

Written long before historical and literary criticism had given us a fresh first-hand look at the Bible, Maimonides deals with such grammatical questions as "Homonyms in the Bible." As a philosopher he discusses the study of metaphysics, gives twenty-five propositions of the philosophers, all but one of which he accepts, and the creation and eternity of the universe.

All students of mediæval thought will be glad to secure this volume in its single form and cheaper price.

*The Modern Religious Situation.* By EDWARD S. KIEK. Pp. 213. Edinburgh: T. & T. Clark. \$2.

It is to be hoped that Charles Scribner's Sons, T. & T. Clark's American publishers, will see fit to give this book the widest possible circulation. Plenty of pious pronouncements relative to the modern religious situation have been voiced. But for some one with a great intellect, a sense of history, a keen style and a deep religious experience to sit down and write down his reactions to the modern difficulties about the Fatherhood of God, prayer, the Christian ethic, the Virgin Birth, the resurrec-

tion, the atonement, the future life, the church and the ministry, is to render herculean service to the cause of Christ.

Just this has been done by the writer of this book. Diagnosis, we all know, is a deal easier than the suggesting of cures or solutions. This, however, is no reason why diagnosis should not go on. Only, this writer is more concerned with solutions than with difficulties. That any man should, within so brief a compass, shed so much light upon perplexing problems, marks him as a first-rate authority. And, although to many he would appear much of a radical, he is actually all the more evangelical for his scholarliness and for his liberal attitudes. He is convinced that amid the moral anarchy of the time there is still echoing the one authoritative Voice, and above its chaos stands the figure of Him who said: "Heaven and earth shall pass away, but my words shall not pass away."

If there were any clamor for the *upward* revision of the Course of Study, one would venture the suggestion that a book of this sort be incorporated as a required subject. As it is, no young preacher can go wrong in purchasing this book, and in mastering it. Of course, he will want to read many another book upon every one of these subjects. But this book will do as a balanced, sane introduction. Having once had a taste of this writer's genius, one regrets that the scope of his work forbade the separate treatment of Jesus, the Holy Spirit, and especially the modern theological situation. It is to be hoped that the writer will apply himself also to these, and send the result of his labors across the waters to us.

JOHN M. VERSTEEG.

Newark, N. J.

*The Making of a Minister.* By CHARLES REYNOLDS BROWN. Pp. 294+xiv. The Century Company, New York. Price, \$2.

*The Preachers of the Church.* By ALFRED ERNEST GARVIE. Pp. 244. George H. Doran Company, New York. \$2.

THESE two great teachers of international reputation are well prepared to assist us in the field of Homiletics and the Cure of Souls. Dr. Brown, dean of the Divinity School of Yale University, is already known to us in the writing of *These Twelve* and *Short Stories From the Bible*; and in this new book, *The Making of a Minister*, his splendid reputation as warm counselor and friend is fully sustained. We welcome his words of counsel because of his unusual frankness and common sense. One cannot read far into this book without realizing that he is keenly alive to the needs of this modern day. He knows, as few men do know, the problems of people of all classes and churches.

To those who have read Dr. Garvie's *Guide to Preaching* and *The Christian Preacher*, the author will need little or no introduction; in fact, his splendid service to the church has endeared him to us, not only as a great teacher, but as a preacher of great worth. Dr. Garvie is principal of Hackney and New College, Hamstead. This new book, *The Preachers of the Church*, is one of "The Living Church" series edited by Dr. John E. McFayden of the United Free Church, Glasgow. Since the aim of this

series is partly historical and partly practical, the author is conforming strictly to rule in devoting the first part of his book to "Historical Illustrations" and the second part to "Practical Counsels." Here is a book, not only for ministers; but for all those who are interested in the work and the welfare of the church. The "historical" section carries us from the days of the Hebrew prophets down to the present time; and the section of "practical counsels" discusses the many problems the minister of to-day must face in the new world with its changing conditions.

In purchasing these two books on the ministry of the church we need not fear any duplication. One is surprised to find so little overlapping in treating themes which are practically identical. Aside from the practical help which these books afford, here is a study rich in comparison. With Dean Brown we sense an unusual closeness to life, and immediately catch his deep sense of human sympathy with every young preacher of the gospel; on the other hand, Principal Garvie impresses us with a rare scholastic spirit which is in need of cultivation among the younger men of the ministry. We are assured, however, that these writers, each in his own way, speak out of a rich experience in the work of the ministry. Reading these books one feels that our theological seminaries are very human after all, and that the work of "making a minister" for the Church of Christ is not without many rich remunerations.

As to the preacher's source of power these two great teachers are fully agreed: Dean Brown says: "If you go into the ministry trusting to your diploma, to the inspiration of the occasion, and to the physical incitements you can throw in, rather than to the power of the messages which are thoroughly prepared and effectively delivered, then you are lost. The real work of the world is not being done these days by rule of thumb nor by clever guesses on the part of good-hearted people who mean well. It is done by men and women who know how, because they took pains to learn how. . . . When you are able to frame messages which are indeed messages from God's love to human need, they will be to you an unfailing source of power."

In speaking of the preaching of John Wesley, Principal Garvie says: "The sermons of John Wesley do not in themselves account for the extraordinary impressions made and influence wielded; they are scholarly, thoughtful, earnest, searching and practical, but it was the Spirit-filled personality that made the truth effective unto salvation for multitudes." It is evident that the future of preaching depends on getting the best in capacity and character for this calling. To do this the members of the churches and the ministers of to-day must assume an equal share of the responsibility.

Ishpeming, Mich.

LEWIS KEAST.

*Revolt in the Desert.* By T. E. LAWRENCE. New York: George H. Doran Company. \$3.

No one can adequately understand the Semitic soul unless he has read Doughty's monumental masterpiece, *Arabia Deserta*. A cheaper and un-

abridged edition of this work by the famous desert ranger has recently been published by Jonathan Cape, London. The book is a mine of information for all students of the Old Testament.

*Revolt in the Desert* might in a sense be regarded as a sequel to this book. Doughty wrote as a traveler and a historian. Lawrence tells of his experiences as a military leader of the Arab tribes in their successful campaign against the Turks. When most of the books about the World War are forgotten this extraordinary narrative will survive. It is a vivid picture of daring leadership in the midst of intrigues, hardships, braveries, atrocities unsurpassed in almost any other salient of the war.

This is a testimony to human genius in overcoming and achieving. It is all the more remarkable because of the excessive modesty and reticence of the hero, who was recognized as one of Lord Allenby's most strategic auxiliaries. How this young English archæologist, thirty years of age, turned soldier and daily took his life in his hands and secured the confidence of the Arabs, because of his canny knowledge of their thought and moods, is moreover described in the high lapidary style of a master of language. The color and glamor of Orient, the dynamic and tragic qualities of the tribesmen, the marvel and mystery, the beauty and terror of desert scenery, the extremes of climate reflected in the tantalizing practices of the natives—all this and much more are found in these pages.

There are two outstanding characters in this book. One is Lord Allenby, who always meant what he said and whose lightning decisions invariably went to the root of the matter. The other is King Feisal, the man of destiny. "I felt at first glance," writes Lawrence, "that this was the man I had come to Arabia to seek. He was a man of moods flickering between glory and despair. He looked years older than thirty-one; and his dark, appealing eyes, set a little sloping in his face, were bloodshot, and his hollow cheeks deeply lined and puckered with reflection." Yet another was Sheikh Anda abu Tayl. "He saw life as a saga. All the events in it were significant: all personages in contact with him heroic. His mind was stored with poems of old fables and epic tales of fights, and he overflowed with them on the nearest listener."

There are many pen-sketches of other native leaders done with care, affection and psychological profundity. "Never before had I met so sudden a man (as Sherif Shakir), passing instantly from a frozen dignity to a whirlwind of jesting life, strident, intense, athletic, magnificent." "Rasin was a sardonic Damascene, who rose laughing to every crisis and slunk about sore-headed with grievances when things went well." Nuri Shaalam was a "hard, silent, cynical old man. He was that rarity in the desert, a man without sense of argument. He was old and wise, which meant tired and disappointed: so old that it was my abiding wonder he should link himself to our enthusiasm." King Hussein was "an obstinate, narrow-minded, suspicious character, little likely to sacrifice a pet vanity for unity of control." Several of the British officers who shared in this campaign are also appreciatively mentioned.

As illustrating how to manage people, this book is an invaluable help to the preacher. As showing how defeat might be turned to victory, it is



no less suggestive. Above all, it is worth reading since it is a modern version of the *Odyssey* and *Iliad*. Greater praise cannot be given.

OSCAR L. JOSEPH.

*Saints in Sussex.* Poems and Plays by SHEILA KAYE-SMITH. Pp. 136. New York: E. P. Dutton and Company. \$2.50.

THOSE who have read those stories, *Joanna Godden*, *The Tramping Methodist*, and several others which are among the noblest novels in this generation of decadent literature will find rich pleasure in discovering that Sheila Kaye-Smith is a poet as well as a novelist.

This wife of an Anglican clergyman has a profoundly religious spirit which is sung and dramatized in these lyrics and dramas. The ten poems take their texts from the church calendar, such as several saints' days, the Ascension Day, and other Holy Days. But their setting is in Sussex, that English region so dearly loved by the author. The two plays picture the Holy Nativity and the Passion of our Lord, portrayed in the same British surroundings. This may seem to some a daring piece of religious literature, but it is done with an actual first-hand spiritual passion and sacred simplicity.

To hear the men of Sussex crying after Saint Andrew, and the May Day Saints singing across the year to the Grey Day (October) Saints, and Mary Magdalene looking out of a cottage window on Horeham Road and kissing the feet of the One who pardons her sins, to vision Pentecost as a spring day with its Eternal Rose, its Breath of Love, its Shining Sun that quickens the meadow's grace—these have more than poetic charm, they lend such holy inspiration that one can sing with the author

"O Sun, O Wind, O Flower, O Fire!  
Come, Holy Ghost, our souls inspire!"

It is rather astounding to see "A Child Born at the Plow," somewhere between Winchelsea and Rye, to see Herod as a local squire and the Three Wise Men as scholars from Oxford. The same daring description is found in "The Shepherd of Lattenden," where Pontius Pilate is Mayor of Rye and Caiaphas an Anglican Archdeacon! But ought not our imagination make both the birth and death of our Lord to be something closely related to our own lives and all of us as either his friends or his foes. This is a most original treatment of the loftiest themes of history.

A beautiful book both for personal possession and as a precious present to others.

*Vital Modifications of Religious Thought.* By GRANVILLE ROSS PIKE. The Stratford Company. \$1.50.

NOTHING that is here said has not been better said elsewhere. The theme of the book is quite orthodox, by this time. We have all heard that "the church as now constituted and ordered seems willing to do anything for Christ but trust him with the economic question." It has



long been poured into our ears that "the Temple of Plutus will continue to overshadow the Church of the Son of Man." If ever we should be tempted to forget that, we should turn to some of the books of McConnell or Tawney or Ward to get our hearts set right. They would say all this writer says; say it better, and say more.

In addition, they would venture to suggest that vital modifications of religious thought are not anything like as important as vital modifications in the conduct of the religious. In Drinkwater's haunting phrase, they would urge us to "build the deed"; and they would give us some indications as to how to go about it. However, it is possible that the vital modifications which are really not so vital after all may find some readers who had never heard of them—shall we call them the spiritually belated? Most of the readers of the REVIEW need some deeper incentive toward social courage than Brother Pike provides.—J. V.

*A Dictionary of Modern English Usage.* By H. W. FOWLER. New York: Oxford University Press. \$3.

*History in English Words.* By OWEN BARFIELD. New York: George H. Doran Company. \$1.50.

*On Writing and Writers.* By WALTER RALEIGH. Edited by GEORGE GORDON. New York: Longmans, Green & Co. \$2.25.

THE demand for the exact use of language might sound pedantic and the study of style might seem to be the pursuit of faddists. Certain purists sound the alarm that the English language is losing its charm because slang has entered the sacred precincts hitherto guarded by academic censors. It is, however, well known that what was regarded as slang and even jargon by a former day has been accepted as respectable by later days. The coining of new words is an answer to new demands. The usage of words is largely a matter of convention. Accent reflects traditional associations.

The English language has undergone changes in America no less than in England. This is not a sign of deterioration but of vitality. Americanisms and Anglicisms will nevertheless survive in spite of the criticisms of purists and patriots. The English language will continue to be enriched by the inevitable changes and adaptations which have always characterized it from the days of Chaucer. Sir Walter Raleigh wisely remarks: "It is good, if you can, to speak and write English that Shakespeare and Milton would have understood. You must admit words they did not know, but a good writer will prefer where it is possible to do his work with words that they did know."

Protests against the careless and thoughtless use of words are always timely. There is much room for improvement in the interest of accuracy, variety and flexibility. A limited vocabulary is invariably a handicap. The latest dictionary has about 450,000 words, and yet the average man uses less than five hundred words. What is the extent of the average preacher's vocabulary? The many-sidedness of the gospel requires its interpreters to have a large command of the language. Is

not the conventional phraseology of the pulpit partly responsible for the impression of unreality often experienced by the pew? Many familiar religious words need to be replenished if they are to convey an adequate meaning in accord with the experience and understanding of our day.

Mr. Fowler has such a sensitive feeling for language that he exacts accuracy in ways that convict every writer and speaker of guilt in the use of words. He almost intimidates after the fashion of the pedagogue. But he is a humanist and his severe strictures are relieved by a sense of humor as he pillories our faults and foibles. But he is by no means infallible, for his British prejudices give him away time and again. These articles furnish enlightenment and entertainment. What a wealth of information is found in *Elegant Variation*, *False Emphasis*, *Genteelism*, *Hackneyed Phrases*, *Illogicalities*, *Mannerisms*, *Misquotation*, *Pedantic Humor*, *Vogue Words*, *Worn-Out Humor*. We see the grammarian and stylist exerting authority in *And*, *False Quantity*, *False Emphasis*, *Fused Participle*, *Illiteracies*, *Negatives*, *Pronunciation*, *Shall*, *Split Infinitive*, *Will*. No, there is nothing dull or dry in this Dictionary. It is, moreover, arranged alphabetically so that the reader can consult it with ease and always find it intensely suggestive, even when he disagrees with this philological encyclopædist on national grounds.

Barfield's volume is of a different type. He traces the history of words with an open mind and is ready to acknowledge our indebtedness to Greek, Latin, Spanish, French, Arabic and other languages. He moves easily and genially through the welter of ideas, practices, methods which influenced the growth of our language. The history of words is closely associated with political, economic, æsthetic, social and religious changes in the life of the English-speaking peoples in different lands. Part I, on "The English Nation," has chapters on Philology and the Aryans, The Settlement of Europe, England Before the Reformation, Modern England. Part II, on "The Western Outlook," contains chapters on Myth, Philosophy and Religion, Devotion, Experiment, Personality and Reason, Mechanism, Imagination. A careful index of all the words discussed gives practical value to a book which quickens and maintains interest to the last page.

Sir Walter Raleigh was Professor of English Literature at Oxford University. His *Life and Letters* received a notice in the *METHODIST REVIEW* for March. The present volume is made up of lecture notes which are fragmentary and informal but marked by insight and wisdom. The longest section is "On Letters and Letter Writers." There are also brief and illuminating estimates of Chaucer, Lamb, Hazlitt, Landor, Macaulay and Nineteenth Century Romanticism. The first section, "On Writing and Composition," gives the study of words a new setting. Here are two sentences: "To write perfect prose is neither more nor less difficult than to lead a perfect life—indeed, the Latins were not far out when they said that the one cannot be achieved without the other, that the good orator must be, in every sense of the word, a good man. A word is a deed, and problems of expression and conduct can never be wholly separated."

OSCAR L. JOSEPH,

*One Thousand City Churches.* By H. PAUL DOUGLAS. Under the direction of the Institute of Social and Religious Research. New York: George H. Doran Company. Price, \$4, net.

THIS book is a remarkable study of the genesis, character and work of city churches, as illustrated by a study of 1,044 churches in cities of over 100,000 inhabitants. The book shows a prodigious amount of study and work in a field never before entered. The statistics are bewildering and usually the author makes his case. He shows that the cities of to-day are the villages and small towns of yesterday, and the churches are merely rural churches in various stages of attempted adaptation to the conditions of the city. The book is a very interesting book to one inclined to study conditions, but not a book that will interest the average reader. It is not constructive. It does not offer any suggestions to help the city church to meet its responsibilities. Its value lies in the knowledge it brings of primary and actual conditions, and such knowledge is necessary as a foundation upon which to build a constructive program.

Harrisburg, Pa.

ROBERT BAGNELL

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#### RECENT FICTION

*Giants in the Earth.* A Saga of the Prairie. By O. E. RÖLVAAG. New York: Harper & Brothers. \$2.50.

*Dawn.* A Lost Romance of the Time of Christ. By IRVING BACHELLER. New York: The Macmillan Company. \$2.50.

*Pharisees and Publicans.* By E. F. BENSON. New York: George H. Doran Company. \$2.

*Young Anarchy.* By PHILIP GIBBS. New York: George H. Doran Company. \$2.

*Fear.* The Autobiography of James Edwards. By JOHN R. OLIVER. New York: The Macmillan Company. \$2.50.

*From Man to Man, or "Perhaps Only."* By OLIVE SCHREINER. New York: Harper & Brothers. \$2.50.

THESE six novels introduce religion as a normal and necessary factor of life. There is no attempt to apologize for it or to caricature it, even when some of the characters misrepresent the reality of religion. They are transcripts from life, and, much as we disapprove of some current features, there they are. It is well to have the skilled novelist portray the good and the evil without questionable excursions into the region of speculation or interpretation, and without slanderous reflections and implications. This latter course is followed by some writers who disguise their stale cleverness and artistic decadence in subnormal mannerisms of sentiment and style.

What Hamlin Garland did for the New England pioneers in his two books, *A Daughter of the Middle Border* and *A Son of the Middle Border*, Professor Rölvaag has done for the Norwegian settlers of the seventies in Minnesota and Dakota. *Giants in the Earth* breaks new ground in

American letters. It reveals the rich virgin soil that awaits literary cultivation. The elements of tragedy, adventure and heroism in the lives of Per Hansa, Beret, his wife, and the other pioneers are depicted with the spacious prairies as background. The coming of the minister is described with the glow of passion. It incidentally bears testimony to the value of home missions.

Irving Bacheller's *Dawn* captivates and holds the attention as it relates with picturesque vividness and fine restraint the exciting experiences of Doris of Colossae, to whom Jesus spoke the words: "Neither do I condemn thee: go and sin no more," and who afterward bore witness to the Master. The historical imagination is at its best in this absorbing and revealing story of love and loyalty.

A self-righteous and obstinate wife and an easy-going husband between whom little love was lost, her father, a retired clergyman, a daughter who was a prig patterning after her mother, a son who resembled his father, the wife of an insane man, another cleric—these characters pass their days in an atmosphere of hypocrisy. The situations are by no means attractive, but E. F. Benson makes good use of his material in *Pharisees and Publicans*.

The revolt of youth and the complacency of age are cleverly diagnosed by Philip Gibbs in *Young Anarchy*. This is a picture of English society; but conditions are practically the same in the United States. The clash of ideas which makes the eternal tragedy is to be overcome by a community of comradeship. Such is the theme of this stimulating story.

Fear has ravaged the human spirit in every century and its fatal effects appear in many forms to-day. This modern disease of fear-neurosis is the subject of an intensely interesting story put in the form of an autobiography. The author is a physician with a thorough knowledge of psychiatry. This book by Doctor Oliver is one of the finest contributions toward an understanding of the relation of mental hygiene to religion. The *ignis fatuus* of many modern religious cults, which promise relief but only confound the victims of fear, is also incidentally exposed.

The depths and heights reached by womanhood are analyzed with unusual penetrativeness and a burning indignation against wrong-doing in *From Man to Man*, by Olive Schreiner. As in *The Story of an African Farm*, most of the scenes are placed in South Africa. Toward the end of this tragedy of two sisters, the scene is shifted to London. One chapter, "Raindrops in the Avenue," is really an essay on social and sexual injustice. The passion for righteousness and equity, the courage in exposing evil, the poetic descriptions of scenery, the virile characterizations of men and women make this a masterpiece. Its composition occupied the gifted writer nearly fifty years. It is bound to survive the cheap best sellers that have a passing vogue.

OSCAR L. JOSEPH.

#### BOOKS IN BRIEF

*Some Wild Notions I Have Known.* By ROY L. SMITH (Abingdon, \$1). Proverbial statements and popular beliefs are very frequently dan-

generously delusive. This book applies moral and logical chemistry to the analysis of over seventy of such silly snares. These essays are brief but both with sanity and humor they cancel the current conventional convictions born of cheap phrases. They have appeared in seventy daily American newspapers and are worth preserving in a book.

*The Ten Greatest Teachings of Jesus.* By J. C. MASSEE (Doran, \$1.50). All of our Lord's teachings are so great that it is difficult to confine them to ten. These are well chosen and admirably expounded. Those concerning relationship and sacrificial service are properly emphasized. They may not be the most popular nor the most famous of his teachings, but they do portray the person of Christ and point out the true path of life.

*A People's Life of Christ.* By J. PATERSON SMYTH (Revell, \$1.50). This is a reprint in a pocket edition of one of the most fascinating popular biographies of our Lord. We can see in this vivid picture of Jesus what God is like. It is not a critical study of the Gospels, such as students might need, but a story for everybody with a sound background of scholarship.

*Message of the Books.* By F. W. FARRAR (Macmillan, \$2.50). This popular introduction to the books of the New Testament, which first appeared more than a generation ago, is here reprinted in good format. It will be most useful, especially to such laity as Bible teachers, to aid them in avoiding isolated texts as the basis of their religious faith.

*Cardinal Mercier.* By GEORGES GOYAN (Longmans, Green, \$1.25). When Belgium was invaded by the Germans in 1914 a prophetic voice of protest was heard. Cardinal Mercier was the spokesman of his nation and during the war this courageous advocate of justice and apostle of peace spoke decisively and compelled the enemy to reckon with him. This brief study is a eulogistic but discerning estimate of the Cardinal, who was a philosophic theologian, an eminent ecclesiastic and a great Christian. His name is deservedly held in high repute in his own church and elsewhere.

*The Worship of Nature.* By Sir JAMES GEORGE FRAZER. Vol. I (Macmillan, \$4). It is superfluous to praise any work by this prolific and industrious author. His investigations of the origins of religion fill a library of many large volumes. If Nature is the living garment of God, everything that we could learn about it throws light on the wondrous Providence of God, manifested among untutored and cultured races. The material and spiritual aspects of the universe, as accepted respectively by science and religion, are in the foreground of this comprehensive discussion, which traces the gropings of the human soul in earnest attempts to apprehend Reality. The stages of Animism, Polytheism and Monotheism are illustrated by the crude beliefs and incredible customs of primitivism and by the religions of India, Egypt, Babylon, Greece and Rome. This remarkable repertory of information has to do with "the worship of natural phenomena conceived as animated, conscious and endowed with



both the power and the will to benefit or injure mankind." It is a most valuable discussion of the religious and moral evolution of the human race, with special reference to the worship of the sky, the earth, and the sun among Aryan and non-Aryan peoples of antiquity, the civilized peoples of India and the Far East and the tribes of Africa. There is an interesting section on Mithraism, which was the rival of Christianity and a menace to it. There are also side lights on the Story of the Fall. These Gifford Lectures intensify the impression that man by his own wisdom has been unable to discover Ultimate Reality, which has come only by way of Revelation. O. L. J.

*Criminal Obscenity.* By JOHN FORD. Revell. \$1.25.

On one thing the forces of evil are unanimous; they loathe censorship. And if there is one brand of censorship they dislike more than another, it is that censorship by jury Justice Ford advocates. It is doubtful if many preachers are aware of the extent of the circulation of obscene literature, and the baneful effect of deluging the land with printed perversity. To read such a book as Justice Ford's is to receive a liberal education along this line. There is not a preacher in the land who ought not to know the contents of this book.

If this were merely a book, it would be fair to report that the author writes in masterly style and fashion, and that, from a literary viewpoint, anything he writes is worth reading. But one must forget the art in admiration for the ardor of the writer. He believes what he is saying. And he is not afraid to say what he believes. There is a prophetic ring to his sentences; and a love of goodness that is at once transparent and contagious. And it is no wonder that he is in such earnest. "One may no more measure the power for evil radiated from a bad book than circumscribe the infinity of space. It may live for ages as potent to debase and defile the last as the first generation into whose hands it comes. Parents are practically helpless to protect their children from the contamination of printed immorality." Hence the need for quick action—action thorough and unified. Get this book and read it. Every man whose soul is clean is needed in this fight!—J. V.

*Our Testing Time.* By J. H. CURLE (Doran, \$2.50). Will the white race win through? Certainly not by the propaganda taught in this book. Just as man must swat flies, kill snakes and shoot tigers for safety, so the white man must dominate the colored races and maintain his political rights over the world—such is the teaching of this book, based upon Mr. Curle's world traveling, use of poor spectacles, and a shallow use of Darwinism to uphold such a struggle for existence and survival of the fittest. America to-day has Negro citizens who know more of science, art and literature than Mr. Curle. Might may conquer in a purely physical realm, but never in a moral and spiritual world which is common to all races. Only the spirit of sacrificial service will give victory to whites or any other races, and if the white race is declining to-day, as claimed by this writer, that cancels not only its power but its right to rule. A little love will save both Nordics and Negroes.



*Securing Christian Leaders for To-morrow.* By SAMUEL MCCREA CAVERT (Doran, \$1.50). This "Study in Present Problems of Recruiting for Christian Service" begins with the child, continues with the youth, reaches the college student, and portrays the right person in the right place. Surely students "need to see the ministry as incarnated by a Bishop McConnell. They should know missions as represented by a Stanley Jones or a Jean Mackenzie. Social work should be seen through the eyes and illustrated by the spirit of a Jane Addams." And this will be reached when the home becomes holy and vocational guidance toward service is the program of culture.

*H. G. Wells, Educationist.* By F. H. DOUGHTY (Macmillan, \$2). Mr. Wells is unquestionably one of the most striking intellectual figures of our time, yet it is doubtful if Mr. Doughty is right in claiming that he is "one of the most vital and stimulating factors in the educational thought of to-day." Wells is probably neither "prophet nor quack." He is playing a big part in the shaping of present thought. Yet he has been too contradictory and too short-sighted in some moral and spiritual directions to be placed in the highest rank of pedagogy. Yet those who care for this problem should certainly read this provocative and scholarly book.

*Hebrew Home Life.* By ELIZABETH MILLER LORINGER. Also a *Teacher's Manual* of same (University of Chicago Press, 90 cents and \$1.50). A very good third-grade course of study in primary departments of church schools, with well told stories and beautiful illustrations. The *Teacher's Manual* is admirable in its pedagogic directions.

*American Agricultural Villages.* By EDMUND S. BRUNNER, GWENDOLYN S. HUGHES, MARJORIE PATTEN (Doran, \$3.50). How ignorant we are concerning that one eighth of our American population which lives in villages. Those now in charge of rural church life should study this portrait of village farm service, public schools, churches, social organizations, as a body politic, etc. Scores of valuable tables both in the essays and appendices. The Institute of Social and Religious Research, under the leadership of John R. Mott and Galena M. Fisher, is greatly enriching us by this and other publications.

*A Practical Faith.* By HAROLD ANSON (Century Company, \$1.25). Mr. Anson knows where the shoe pinches and he understands the difficulties of some people in accepting Christianity as the true way of life. He is conciliatory and uncompromising in these enlightening chapters on Religion, God, Jesus, Immortality, the Church, Prayer, Salvation. Laymen who might be persuaded to read this book will find it answers many of their questions. Preachers will learn from it how to approach these subjects in the pulpit and in class discussions.

*The Twelve Take Stock of Us.* By A. BOYD SCOTT (Doran, \$2). These searching studies bring out with surprising originality the spirit of the Twelve Apostles, their differing temperaments and experiences in relation with Christ. The tables are then turned and these men sit as a

jury to judge our experiences and difficulties in Christian discipleship with a shrewd and sympathetic appreciation. The book abounds in clear analyses of ideals and motives. Above all, it magnifies the surpassing power of Christ to remake men.

*Sectarian Shackles.* By LIBBIE MILLER TRAVERS (Macmillan, \$1.50). This autobiography contains vivid sketches of church life in Missouri, with its sharp discussions of theological questions not always related to the religious life. The picture is true of other places. Bitter denominational rivalries are doubtless disappearing, but there is still room for improvement. What we need is a Christian charity which shows the grace of tolerance to all who love and serve Jesus Christ in sincerity. This is not the same as a liberal spirit which would welcome Mormons, Latter Day Saints and other adherents of anti-Christian cults simply because they are kind and genial folk. The test by conduct is certainly necessary, but to hold a religion without convictions is to build on the quicksand. The failure to note this distinction is a serious defect in this book. There can be no unity with those who deny the historic Christian faith, although we should respect their views.

*The Tree of Healing.* Short Studies in the Message of the Cross. By J. M. E. ROSS (Doran, \$2). It is in the Cross of Christ that the complete truth of the living and loving God finds most satisfying exhibition. It appeals to the mind and heart of man and brings him to the place of pardon and peace. These glowing meditations on various aspects of the Great Sacrifice have a freshness of thought, a sensitiveness of spirit, a warmth of devotion, a quickening of emotion, which unveil the glory and power of the Cross with a reverence and intelligence that touch the depths of life. A fine book for Lenten reading by laity and clergy.

*Case Studies for Teachers of Religion.* By GOODWIN B. and GLADYS H. WATSON (Association Press, \$3). The project principle in religious education is remarkably well illustrated in this volume, which unites theory and practice in the preparation for teaching, as indeed it should be united in the actual work of teaching. Every conceivable situation is reviewed in these twelve chapters on Class Discipline, Real Learning, the Relationship to Church and Sunday School, the Use of the Bible, Genuine Worship, and kindred subjects. They are discussed with reference to the culture of Christian character. There are numerous illustrations from life and quotations from a large number of books. Training classes which use the discussion method will find this an excellent textbook.

*The Radiant Tree.* By MARGUERITE WILKINSON (Macmillan, \$2.50). A most beautiful book in its binding, typography, page decorations and above all its almost perfect anthology of poems on the Passion and Resurrection of our Lord. And a thirty-page brilliant introduction is worth the price of the book. Like Mrs. Wilkinson's companion Christmas volume, *Yule Fire*, it is a most perfect present to be made to any friend.

*China, Yesterday and To-day.* By E. T. WILLIAMS (Crowell, \$4.50). This is a revised edition of a work by the professor of Oriental Languages and Literature, published several years ago. The Far East is the present center of human history and this volume with its new chapters is valuable for every student of this subject.

*The Heretic's Defense.* By HENRY PRESERVED SMITH (Scribners, \$1.50). This autobiographical sketch by the possessor of a Puritan name and a great authority on biblical history does not contain a single heretical statement. Indeed, like the other expelled Professor Briggs frequently mentioned in this little book, he held no views which could be intelligently held to contradict any doctrine of his church. A Presbyterian friend of this Editor who voted for the expulsion of Briggs confessed afterward that he regretted the loss to his church of such devoutly religious men. Preserved Smith is now in heaven but this last little story of his life is a fine portrait of a courageous and conscientious Christian.

*The Golden Book of Tillotson.* Edited by JAMES MOFFATT (Doran, \$2.50, net). These selections from the arguments and discussions of that great Archbishop of Canterbury in the seventeenth century are preceded by a noble sketch of his life and times by Doctor Moffatt. A most significant character who was an influential figure in English history and in the Protestantism of that age, this anthology of his well-written sayings on well nigh every topic both in doctrinal and ecclesiastical Christianity will be indeed a most Golden Book to all who treasure such splendid teaching.

*The Truth of Christianity.* By W. H. TURTON (W. P. Blessing Co., Chicago, \$1). This Lieutenant-Colonel, a Royal Engineer of the British Army, is really one of the ablest modern apologists of the Christian religion. Some Modernists may think him too conservative, but in spite of his intense orthodoxy, he has the open mind which makes his arguments of a real universal value. This volume of over 500 pages has now reached its tenth edition and has been translated into several other languages. It is not only one of the ablest but one of the cheapest and most readable of the books defending our faith on both scientific and historic grounds.

*The Speaker's Bible.* Edited by JAMES HASTINGS. Luke 4th volume. 1 Corinthians 1st volume. (W. P. Blessing Co., Chicago, \$4, net, per volume.) This new homiletical commentary has now reached its twelfth volume and others are to follow. Its aim is to preserve the most valuable modern interpretations of the Bible as found in the richest modern sermons. Here they are so digested with new and opulent additions by the editor, that probably this is the greatest of all commentaries from the expository standpoint. Of course, while it does not contain, it does not violate accurate exegesis of Scriptures. It is a book for preachers, dangerous if they merely echo it in sermons but valuable if they study and absorb it.

*The Fact of Prayer.* By JOHN ELLIOTT WISHART (Revell, \$1.75). Is

prayer a lost gift of the church? Surely this vital reality needs to come to every Christian with a strong sense of its value and validity. This work treats the Reality, the Problems and the Uses of Prayer. Not a devotional book, it ought to inspire all readers to devotion. This theological professor has surely delivered really religious lectures to his young preachers.

*From Every Tribe and Nation.* Compiled by BELLE M. BRAIN (Revell, \$1.50). These missionary stories reach well round the world and are contributed from the writings of many best story tellers, such as Sherwood Eddy, Sam Higginbottom and a score of others. Black, white, yellow, red and brown folks all appear on these pages and are worth knowing.

*People and Books and The Seen and the Unseen.* Both by W. ROBERTSON NICHOLL (Doran, each, \$2, net). In this first volume we listen to Sir "W. R. N." conversing on the highest loves of his heart, life and literature. We are made acquainted not only with authors and politicians but with lots of other folks. The second anthology reveals his religious feelings and thoughts. Fine phrases about almost every phase of his experience flame in these extracts from his authorship and journalism. But Christ is uppermost in it all.

*Jesus' Teachings.* For Young People. By SIDNEY A. WESTON (Pilgrim Press, 65 cents). This is a discussion method of study for use in all forms of religious organizations and young folks. Doctor Weston, who teaches two hundred young men and women every week in five separate groups, is a most successful former of such a curriculum. This book deals largely with the social aspects of Christian living.

*Christian Worship and Its Future.* By G. A. JOHNSTON ROSS (Abingdon, \$1). We regret that these valuable lectures did not appear in time for mention in our last issue of the REVIEW, for reference in its articles on Public Worship. These five Merrick Lectures, delivered at the Ohio Wesleyan University, deal with The Present Situation, The Dimensions of Christian Worship, and The Worship of To-morrow. Like most of the contributors in those METHODIST REVIEW articles, he urges a higher reality in all "corporate public Christian worship." His style is most vital and vivid. Good emphasis is placed on cultural expression as well as the devotional attitude. It is a valuable addition to our brief bibliography on Worship in the May number of the METHODIST REVIEW.

*Creative Freedom.* By J. W. T. MASON (Harper, \$4). The purpose of creative freedom is "a self-development in ever deeper and more versatile terms." Mysticism is criticized because it tends to become self-destructive. And yet the mystics, from the days of Saint Paul to the present, have been among the most energetic reformers and leaders of humanity. Internationalism is suspected because it jeopardizes the versatility of personality. Internationalists, however, do not contemplate a single worldwide commonwealth, but rather a better understanding among the peoples of the East and the West, as Mr. Mason himself desires. An exception must

no doubt be made of the perverted type of Soviet internationalism, which is really anarchy. This book is nevertheless welcome as "a restatement of some of the old problems of life concerning aesthetics, religion, evil, ethics and personality." It attempts to cover too many subjects and the arbitrary definitions of familiar subjects are confusing. All the conclusions cannot be accepted but this book helps to counteract parochialism.

*Men of the Mysteries.* By RALPH W. SOCKMAN (Abingdon Press, \$1.25). Doctor Sockman is good at diagnosis. He indulges in sharp criticism but does not refrain from sympathetic direction. The affirmative temper is seen in every chapter, and it is well summed up in the chapter on "The Mind of the Traveler." There is nothing of the negative mannerisms of certain writers who muster their energies to pass ruthless judgment with quixotic infallibility. He has the gift of apt expression and often in a single sentence he portrays an entire situation. For instance, "science may be defined as an enlarging body of knowledge completely surrounded by mystery." "Religious values transcend mere reason as a song surpasses the words it contains." This book is an excellent example of the type of preaching calculated to guide thoughtful young people toward a fuller Christianity.

*The Story of the Christian Church.* By CUTBERT WRIGHT (Albert and Charles Boni, \$2.50). In spite of the author's confession of faith in the church, this history will satisfy neither Catholics nor Protestants. He indulges in too many rasping criticisms without any restraint. Where he tries to differentiate he clouds the issue by extravagances and invectives. In permitting the enemies of the church to say their worst, he gives away his case. This is, moreover, a partisan history which favors Catholicism and misses no opportunity to strike at Protestantism. It is a type of Catholic propaganda, so cleverly veiled that the unwitting reader is apt to be misled.

*The Parables. Their Background and Local Setting.* By N. LEVISON (Scribners, \$2.50). Rihbany's book, *The Syrian Christ*, owes its attraction to the fact that it reproduces the atmosphere of the Holy Land. The same might be said of this volume by a native of Palestine, who spent his early life in the midst of the scenes so vividly depicted in the parables of Jesus. It was recently remarked by a Jewish Rabbi that the words, "He taught as one having authority" really means that Jesus taught in parables. Mr. Levison, who is now a Presbyterian minister in Scotland, deals with these matchless utterances of Jesus with reference to their background, their local color, and the pith of each parable. Preachers who are familiar with Trench and Bruce on the parables will find new values in this latest volume.

*Christian Fundamentals. A Modern Apology for the Apostles' Creed.* By ANDREW CUMMING BAIRD (Scribners, \$2.75). The title of this book is apt to be misleading, so let it be added at once that it is a historical study of the central truths contained in the Apostles' Creed. It is a valuable



contribution to the study of Christian doctrine. The author is constructive and conciliatory and there is a minimum of controversial matter. It is a scholarly, candid and persuasive volume, particularly suggestive to the teacher-preacher.

*Days of the Son of Man.* By W. MACKINTOSH MACKAY (Doran, \$2). The increasing custom of observing the festivals of the Christian year affords preachers the opportunity for consecutive instruction from the pulpit on the great themes of Christianity. People do respond to doctrinal sermons which have light and heat, which instruct and inspire, because they satisfy the mind, touch the heart and quicken the will. All these qualities are found in this volume by the well-known Glasgow preacher.

*The Quiet Hour.* Experiences of Fellowship in Worship. Recorded by WILLIAM ADAMS BROWN (Association Press, \$1.25). This volume is the transcript of a program used by Professor Brown during two years in the chapel of the Union Theological Seminary. The exercise of social silence and meditation on selected Scripture passages, followed by prayer offered by the leader, brought a decided spiritual uplift to the students during the brief periods of morning devotion. This method for the practice of the presence of God gives reality to private and public devotions. It is worth trying at the prayer meeting.

*The Problem Child.* By A. S. NEILL (Robert M. McBride, \$2). The difficult child is the one who is unhappy. Therefore solve the problem of happiness by giving him free rein to do as he pleases, within restrictions which neither regulate nor cultivate his will. Such an absurd conclusion, inspired by Freudian psychology, throws to the winds all discipline and guidance. These may doubtless have been overdone where the child was compelled to conform to adult standards. But the solution is not by swinging to the other extreme and allowing him to follow his own impulses. The student of abnormal psychology might find material in the cases herein described but the interpretations should be rejected.

*Youth and Truth.* By W. A. HARPER (Century Co., \$1.25). Doctor Harper speaks from twenty-one years of experience with college students. He takes a most hopeful view of modern youth and makes a plea for sympathetic encouragement to be accorded them. The chasm between youth and age is to be removed by the closer partnership of mutual comprehension. He shows how this is to be done. Teachers of young people and parents will find much that is illuminating and stimulating in this volume.

*Youth and Christian Unity.* By WALTER W. VAN KIRK (Doran, \$2). This is a most optimistic book concerning the outcome in the future of present influences at work among young people, which are breaking down the traditional barriers set up by racial, nationalistic and religious prejudices. It is the unreality of organized religion which is turning many modern youth away from the church. This does not imply that they



are less religious but keen in finding out what is most worthwhile in the program of the church, that they may have a share in it. This is a full discussion of the numerous religious activities on behalf of young people in different parts of the world, looking toward co-operation. The author is justified in his hopeful outlook for a united church.

*The Approach to the Old Testament.* By JOHN EDGAR McFADYEN (Doran, \$2). The reputation of the author, who is the noted professor of Old Testament language at the United Free Church College, in Glasgow, is enough to compel respect for this book. Were he of no reputation, the subject matter, and the happy way of putting things, would go a goodly distance toward securing for him the fame already his. This is a popular, but none the less authentic discussion of the Old Testament: its inspiration, its moral difficulties, the damage wrought by neglect of the Bible, how the conservatives have defended their positions, and what the critical reconstruction of the Old Testament really involves in the light of modern scholarship. It would be a blessing if every pastor in Methodism understood the broad results of scholarship as here recorded; and, were we able to get this book into the hands of our church-school teachers, a great advance would be registered all along the line. For we need to know, less what the Scripture "saith," and more what it really means. This book is one way of arriving at that knowledge.—J. M. V.

*The Portion for the Children.* By FRANK J. SCHIBNER (Macmillan). Partly because of the difficulty of doing the thing at all correctly, and partly, perhaps, because of an "exhibition-complex" that seems to have seized those who think they do the thing more correctly than the rest of us, those who preach children's sermons seem obsessed of the conviction that the labor of their minds should be seen and loved by all. We are not moved to great admiration by the present collection. This book is no worse—and no better—than many others of the sort. A more compelling question is, Should sermons of this kind be the portion of the children? Is the entire procedure psychologically sound? Is there pedagogical warrant for it? Our own suspicion is that children's sermons are more enjoyed by the parents than the children—and the reason is not far to seek. But if one must have a book of this type, let him first read Sadler's *Story-Sermons for Juniors*, put out by our own Concern, before he descends to others. It stands in a class by itself.—J. M. V.

*Our Wonderful World.* By EMERY LEWIS HOWE (Abingdon, \$1.40). *Our Wonderful World.* (A Teacher's Manual.) By JEAN GERTRUDE HUTTON (Abingdon, \$1). This book is written as many another book should have been written on nature study—with the thought of God in mind. Each chapter closes with a suitable Scripture text so that one can scarcely study this book without thinking of the old flower fields of the soul. It is well printed and splendidly illustrated, adapted in every way for use in Daily Bible Vacation Schools. The author calls it both a passport and a letter of introduction. It teaches you to travel in new ways of learning, and helps one to know many new friends.—L. K.

## A READING COURSE

*The Nature and Right of Religion.* By W. MORGAN, D.D. New York: Charles Scribner's Sons. \$3.75.

AN Australian preacher declared that the best sermons he heard during a recent visit to Scotland were preached in the emptiest churches. Were these sermons "best" as theological discussions, Scripture expositions or doctrinal expositions? Were these preachers educated to the point of having lost contact with the people who fought shy of pulpit ministrations which did not touch their urgent daily needs? Were these sermons more concerned with the theory of religion than with its practical applications? Were they lacking in the play of imagination, the fervor of emotion, the lucidity of style, the appeal to the will? Is it possible to combine constructive thought on the deep realities of life with constraining pleas? In other words, is the profound preacher wanting in passion and the popular preacher in thought? To look at the other side, are the people in the pew largely made up of the three types of futile hearers, described in the parable of the soils by the world's greatest preacher?

Whatever answers may be given to these questions, it has to be conceded that we are oppressed by difficulties. Even the most acceptable preachers do not find it easy to secure and hold large audiences. This is partly due to the intellectual discords, the critical temper, the skeptical spirit, the materialistic trend of our times. On the other hand, the hunger for God is evidenced by the amazing growth of religious cults which are offered as substitutes for Christianity. Nor should we overlook the movements within the churches for a deeper realization of the presence of God through worship; for a fuller reckoning with Jesus Christ as the only Saviour; for a freer working of the Holy Spirit through the fellowship between churches, the moralization of economic, political and national relations, the wider spread of fraternalism among the nations.

Is Christianity really able to meet the challenge of these arduous times? Whatever may be its credentials from previous ages, does it have the moral and spiritual puissance for the exacting demands of our troubled age? Any answer in the affirmative must consider the claims for it and the charges against it. What Dean Inge wrote in 1910 has received startling confirmation during recent years. "Already the crucial question is, not whether Europe shall be Catholic or Protestant, but whether Christianity can come to terms with the awakening self-consciousness of modern civilization, equipped with a vast mass of new scientific knowledge, and animated for the first time by ideals which are not borrowed from classical and Hebrew antiquity." (*Faith and Its Psychology*, p. vi.) We disagree with the Dean's view of the dangers from the "democratization of thought" and the results in "hysterical sentimentalism." But his view is substantially correct. This is confirmed in *Anglican Church Principles*, by Professor Foakes Jackson, who declared that "Christianity has at the present time either to save civilization or to perish with it." As we think of the anti-religious propaganda in the

Occident no less than in the Orient, the question is not "of Roman or Protestant or even Jewish ascendancy, but of a new barbarism which has thrown off all moral restraint" (p. 221).

We need then to recover a new sense of values. This is not easy, for the meaning of values is largely determined by subjective and individual considerations. For instance, we may affirm that Goodness, Truth and Beauty are ultimate values, but such an affirmation must have reference to their actual existence in life. The mere repetition of words and phrases has often had a hypnotic effect without any relation to reality. "A play upon words in which one sense is taken by the speaker and another sense intended for him by the hearer" has been prolific of endless equivocations. Read *The Meaning of Meaning*, by Ogden and Richards, for some impressive illustrations. That is to say, we can understand values only as we get at life's backgrounds and become familiar with the peculiar genius, temperament and practices of people.

There are, however, some permanent values within our comprehension. These are not found in the region of the occult and the mysterious but of the practical. Then again the continuity of faith and experience gives us access to the rich deposits of the centuries. These wholesome treasures of the religious life bear testimony to the inherent dignity of man. They also discount the tendency to explain religion by its origins in the lairs of African pigmies or in the debasing and grotesque cults of primitivism.

A more worthy conception of religion, as the greatest of life's permanent values, is to be obtained by studying it in its completed forms than in its rude beginnings. "Only when we scrutinize the lower from the vantage-ground of the higher are we able to distinguish between what is genuinely religious and what is merely rudimentary science or rudimentary morality." Such is the purpose of Doctor Morgan's volume. He vindicates the permanent right of religion to be the controlling power in human life. He finds the key to its interpretation in ideal values as these are represented in the higher religions.

This comparative study produces the conviction at every point that Christianity is the highest religion. The great moral realities that awaken the sense of God are met at their best in Jesus Christ. "It is the moral grandeur of Jesus, the stainless purity of his soul, the tenderness of his pity, the largeness of his generosity, love and self-sacrifice, the might of his faith, that have operated as a redemptive force of incalculable magnitude and given to our thought of God a new content" (104). This is well said and the same high strain of adoring reverence for our Lord is seen throughout the book. There are many passages of beauty and of deep emotion expressed in the finest prose.

The ethical emphasis is maintained on a high level but the superb dynamic of Christianity is missing. That is found in the Incarnation and the Atonement. The truth that God is love was conclusively revealed at Calvary. In all the history of religion nothing has been found to equal the appeal of the cross in its power to rouse the imagination and to produce those desirable changes in the individual and in society, which

are a foretaste of the new heavens and the new earth wherein dwelleth righteousness (2 Peter 3. 13).

It is the evangelical and not the ethical factor that is distinctive of Christianity and which demonstrates its finality. To be sure, Christianity places goodness at the heart of the universe, but this is more than a moral quality. While Doctor Morgan does not explicitly reduce religion to moral terms, as though it consisted exclusively of doing justly and loving mercy, not enough is made of the spiritual, so that we are apt to overlook the centrally inspiring element which is walking humbly with God. This is further seen in the attempt to minimize the significance of the divine transcendence. It might be said that the Old Testament makes much of the dramatic entrance of God into the world, and that the Greek idea of religion conceived of the divine revelation as something subtle and mysterious. The Christian conception is more simple and its thought of God does not baffle and stagger. But it cannot be said that the truth of the transcendence of God is omitted. Indeed, this is just the feature which is repeatedly considered, as Rudolf Otto points out in his book, *The Idea of the Holy*. And it is this element with which we need to reckon, for a deepening of the spirit of worship.

The truth of the divine immanence does not mean that God is confined within his world nor that he is the creature of time, but that he is near us. Doctor Morgan makes a distinction between the supernatural and the miraculous. But why should the miraculous be associated only with a tendency to a lavish creation of marvels? (155.) If we think of God as a personal being, why not think of miracle as another way of describing the freedom of God? It is not a rational attitude to conclude that the range of the divine workings has been exhausted or that we have compassed its limits. "In the concrete ongoing of the universe we are as much in the dark as the most thorough doctrine of transcendence would demand." Bishop McConnell is right in this sentence. After reading Doctor Morgan's chapter on "The Idea of the Supernatural," it might be well to read the two chapters on the divine immanence and transcendence in *The Christlike God*.

The problem of deciding between competing values is to be solved by appealing to Christ, who is the central and supreme standard. It is encouraging to know that he is increasingly so regarded. But it is insufficient to accept him only as an ideal. The genuine inspiration for a dutiful and loyal life comes from the acceptance of him as Saviour. Doctor Denney put the truth very forcibly in *The Death of Christ*, when he wrote, "The doctrine of the atonement is the proper evangelical foundation for a doctrine of the person of Christ. To put it in the shortest possible form, Christ is the person who can do this work for us. This is the deepest and most decisive thing we can know about him, and in answering the questions which it prompts we are starting from a basis in experience" (230). It is, moreover, this experience which makes faith the supreme affirmation of the soul.

Note the contrast between the natural religions which were inspired by the motives of fear, and the higher religions which were quickened by

faith (41ff). Of these latter, why has Christianity only been fundamentally and consistently ethical? (58.) Why is it not possible to separate judgments of value which are based upon experience from judgments of existence which are determined by metaphysics? (59ff.) Doctor Morgan rightly takes issue with Ritschl, who treated values altogether from a subjective standpoint and discounted the objective aspect of values. But in minimizing the place of doctrine and theology he is hardly consistent with his claim that truth and rationality are on a par with other values that pertain to religion. It is true that religion comprises utilitarian, intellectual, æsthetic and moral values. But they receive a new and distinctive coloring by the experience of communion and fellowship with God. This experience is found at its highest in Christianity, not merely because of its superb morality but especially because of its revelation of redemption in Christ. It is a world-conquering faith because it holds before our eyes Jesus Christ and him crucified (246). This is the only Christianity which can meet the insurgencies of our day. Doctor Morgan does not face this issue squarely nor does he adequately stress the note of reality in religion.

Is doctrine the basis of religion or is it the product of religious faith and experience? It is not necessary to equate revelation and doctrine, but it would be a gross injustice to the New Testament to rely only on the synoptic Gospels. Even these three Gospels contain a large element of interpretation, which is in essential harmony with what is found in Saint Paul and in Saint John. It is pressing the argument too far to imply that no doctrine is found in the gospel proclaimed by Jesus (90). His superb personality cannot be understood on a merely ethical basis (105). The unerring clearness of his moral judgments and the intensity of his feeling for moral reality are to be explained by his profound consciousness of God. However variant may be the Christologies of the church, it is a sound instinct which has consistently given Christ a significance different in kind and degree from that of other personalities through whom God has acted in revealing and saving ways.

Dogma has certainly been a fruitful cause of divisions. But let us be patient in considering the subject. Remember that while doctrine attempted to demonstrate the rationality of Christianity, dogma gave doctrine an official standing so to say. The element of controversy was unavoidable as the church came into contact with current philosophies. At certain points the Christologies turned its attention and interest away from the historical Jesus. But think of the issue. A dogmatic Christianity was needed to counteract the dogmatic subversions of gnosticism, Arianism and other devitalizing heresies. The creeds reflected the ideas of current philosophies and psychologies, which perforce should be modified by us, but the experimental element in them testifies to the sanity of the church's attitude toward Christ.

Where the modern modifications are to be made is finely suggested in the chapter on "Science, Philosophy and Religion." Science mistakes its function when it masquerades in the dress of naturalistic philosophy. The relations between philosophy and religion are not as antagonistic, for a



genuine philosophy has invariably helped religion to discount naturalism. Religion has, however, suffered from the peril that besets its intrinsic values and from the danger of being intellectualized (137ff). But such perils do not justify the divorce of religion from philosophy, especially when it is realized that in the final analysis the heart, and not the head, has the last word.

The chapter on "The Bible" is exceptionally fine in the discussion of its constituent elements of preaching, cultus, history, doctrine and predication. Much is made of the standpoint of faith, from which the Bible is written. But we do not agree in questioning the historicity of Saint John's Gospel or the miraculous features in the ministry of Jesus. Nor can we regard the resurrection narratives as the poetry of faith instead of the prose of fact. Nor can we narrow down the title "Son of Man," as though it had a purely eschatological meaning. We cannot explain the spread of Christianity as due to the influence of an apocalyptic figure of mysterious austerity. Nor can we accept the view that most of the sayings of Jesus originated with the church, which confused interpretation with history.

"The witness of Jesus, the witness of the Bible, the witness of the church at its best will never lose their significance" (254). But what is distinctive of all three has its root in the mystical experience of the life that is hid with Christ in God, and not in the ethical expression which is rather the fruit of that experience. In this sense alone is the religious and the ethical completely fused in Christianity. Note what is said of the secondary features of Christianity, which are really its primary features (265ff). It might all be summed up in the words of the apostle: "I know whom I have believed." And yet such an affirmation of faith based upon experience sees no contradiction between finality in Jesus Christ and development which refers to the growing understanding of the perfection of his personality. Thus he is the same yesterday, to-day and for ever. However much we may disagree with some conclusions in this book, there is much in it that compels clearer thinking and which helps to give Christianity its rightful place of permanence in a passing world.

#### Side Reading

*The Roots of Religion in the Human Soul.* By JOHN BAILLIE (Doran, \$2). Religion is confidence in the reality of goodness and the goodness of reality. The crowning glory of Christianity is that it is not mere teaching, talk or words of any sort but that in it the Word was made flesh. The Christian is one who has personal experience of the fellowship of Christian love. Such is the argument of this excellent book. It is worked out with great satisfaction.

*The Christlike God.* By FRANCIS J. MCCONNELL (Abingdon Press, \$1.75). This book fearlessly penetrates to the heart of the Christian theme, which is that the portrait of the unseen God has been unveiled in Jesus Christ. From this standpoint most difficulties could be solved and other difficulties await the verdict of time.

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.



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### WHO'S WHO IN THE REVIEW?

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The frontispiece in this issue is a personally drawn portrait of William Blake. The background face was drawn by his wife, picturing him in youth with standing hair. The article on Blake is contributed by RICHARD ROBERTS, D.D., minister of the Sherbourne Church, Toronto, Canada, also author of *The New Man and Divine Society* and other valuable works.

F. M. DENTON, A.C.G.I., M.I.E.E., is professor of Electrical Engineering and applied Physics in the State University, Albuquerque, New Mexico, and author of *Relativity and Common Sense*, published by the Cambridge University Press. The Reverend RICHARD D. LEONARD is a young Methodist pastor at Moretown, Vt. GEORGE H. TREVER, D.D., is president of the Gammon Theological Seminary, Atlanta, Ga.

LEWIS H. CHRISMAN, Litt.D., is professor of English in West Virginia Wesleyan College, Buckhannon, West Va., and author of *The English of the Pulpit*.

YÜ SHAN HAN, B.A. and B.D., of Peking University, is now working for Ph.D. in Boston University and is highly commended by Professor E. S. Brightman of that institution.

CLAIR FRANCIS LITTELL, A.M., Ph.D., is professor of political science in Cornell College, Mount Vernon, Iowa.

The Rev. FRED SMITH is a Congregational minister at Newton, Kansas. The Rev. GEORGE McADAM, of North Shore Church, Rock River Conference, recently passed into his higher and eternal life.

Besides the poems of WILLIAM BLAKE quoted in this number, there is one by Miss MARY LOUISE DEAN, a secretary of the Methodist Educational Advance in Michigan, and a sonnet by the Rev. A. L. KOENEKE, a German Methodist minister in charge of a church in St. Louis, Mo.

Among the Arena contributors are the Rev. IVAN MILLVILLE TERWILLIGER, of the California Methodist Conference, and the Rev. JAMES A. PERRY, of the Troy Conference, pastor at North Adams, Mass.

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PERSONAL PORTRAIT OF WILLIAM BLAKE

Copied from Basil de Selincourt's WILLIAM BLAKE

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